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THE
PRESBYTERIAN MONTHLY
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No. 11.

BOARD OF HOME MISSIONS.

RESPONSES FROM "OUR FRIENDS."

In the *Record* for September, we invited our friends to attend with us the opening of the letters of a day in our office, and the consideration of the various topics therein contained. Their opinions on those subjects were solicited, and from a large number of responses we copy the following:

1st. A letter from a late missionary.

Dear Brother,—The *Presbyterian Monthly Record* for September is just received, and my object, in writing you now, is to express my pleasure and gratification in reading your report in it—"A Day among our Friends." I have always endeavored to read the reports of the Boards in the *Record* from a *sense of duty*, that I might be enabled to inform my people, but seldom with pleasure or profit. There seemed to be a great gulf between myself and missionaries, and the Boards, which I could not cross so as to feel at home with them, and I have often asked myself the question—Why cannot Boards make their reports more interesting?

I think you have answered that question satisfactorily in that number of the *Record*. I like the *method* of report—question, and answer. The missionary states his case and asks advice and sympathy. The Board answers in kind and encouraging words, and is not afraid to state an opinion. I like your frank statement of your policy, and the reasons for it, even in particular cases. It satisfies the missionaries and the churches. It encourages others to propose questions, to state their grievances, or difficulties, or plans for usefulness, and receive advice prompted by experience, or of those who have better opportunities of testing the practical value of schemes, or of solving perplexing difficulties.

You ask us what we think on all these topics? For my part, I can fully endorse your views on all subjects treated, as eminently wise.

Truth will always bear light. Do not be afraid to let people know, not only

your difficulties, but your *solutions* of them. Let us know what missionaries are *saying*, and *doing*, and *thinking*, and then your own thoughts on the same subject.

I hope this will not be the last "Day among our Friends" with which we will be favored. May God bless and prosper you in your work, and you may expect from me a hearty support and encouragement.

Yours in Christian bonds,

G.

Another missionary writes :

I was much pleased with our visit to 30 Vesey Street, New York, last evening—in the *Presbyterian Monthly*—interesting talk. We are here with the purpose of preaching all around in this waste. May the Lord enable us to stick here and labor abundantly in his cause, and may it not be in vain in the Lord.

"On Preaching and Farming."

One writes :

Dear Brother,—Yours of the 30th ult. came to hand to-day, and the same mail brought the *Monthly* of September. As to *farming*, I would not pass a rule unchanging as the laws of the Medes and Persians, that no man who has a farm shall be in commission by the Board, but I would have it understood that the man who has a commission is for preaching and nothing else, and must show that it is a special case indeed, that shall admit of any other course. The farming ministers *don't* pay.

On the case of "practical dishonesty," referred to—that is of a church asking more than it needed—expecting to be cut down, he adds :

I was amused at the case : I see too much of just such things, it is *not* a very uncommon matter, and that is specially the case when a Presbytery composed almost entirely of home missionaries fix up the applications of each other in open Presbytery. The first question some churches ask is, How much can we get from the Board? and they make their reports accordingly.

Another minister who is in business, and yet a missionary, says :

It was known to the brethren when they urged me to take charge of the churches (for I presented it as an objection) that I had means ; and was interested in business. My son is at the head of a banking house. God has been good to me, and I am enabled and disposed to do for his church at home and abroad, but this stands in the way of raising a salary by the churches. I have helped them to build, &c., but I cannot talk salary ; cannot think of the officers begging and receiving as *charity*. They are in arrears for last year, and will be more so this year. They wanted to ask you for five hundred dollars ; I said no, four hundred and fifty dollars. You cut it down to three hundred and fifty dollars. I say all right. The churches should learn to exert themselves, and I believe it will be better for the churches if I desist and have them find another man.

On "Cutting Down" Applications for Aid.

I think I can and do appreciate the delicate and difficult duties which you and the members of the Board have to perform. While I dislike the plan of cutting down, I believe it is often absolutely necessary that equal

justice be done. Some are more forward, and make larger demands, and others are diffident, and backward, and make less demands, and consequently some men get larger salaries, and get the endorsement of Presbytery by presenting their claims and necessities as more urgent. One admits that he can live on \$600 or \$800. Another contends that he *cannot* get through on less than \$900 or \$1000, and he gets the majority of Presbytery to think so, but the situations of each are about the same. It is my opinion that a minister in nearly all our county seats, (the capital of the State excepted) in Des Moines Presbytery, can, with proper economy and care, live and meet all necessary expenses on \$800. With this sum no one need suffer. If the funds of the Board justify giving more, do so. But I give it as my deliberate conviction that there should be no cutting down of the salary of any one who receives less than \$800, but applications that ask more than \$800, in my opinion, should be cut down, except in very special cases, unless the funds justify a greater amount than \$800. There is no good reason to justify giving a man in a county-seat \$900 or \$1000, to preach all the time in one place, and letting the missionary who preaches near by in the country, in two or three different places, and to more people than the other, and who buys all his supplies in the same market as the other, receive \$800 or less. It is a fact thus far, that the men who do the most work, and hardest work, and ride through mud, wind, and storm, labor and live on the least salary, and at the same time purchase everything in the same market, and pay the same prices. You have my approval in cutting down all salaries to \$800, until you are able to give more, but cut down none who receive less than \$800.

The German Problem.

On that question we have the following letters:—

In the monthly *Record* of September, wherein you gave an extract of one of my letters in regard to the German problem, my opinion is that you have hit the right mark by saying that it is a waste of effort to keep up religious services in German exclusively. The same may be said of the French, Holland, Scandinavian, and any other language. It is an outrage that children born in this country should be educated and hammered in the old customs and manners of the fatherland.

I have never seen a revival of religion in any church where these customs prevail. Contrariwise, bitter feelings and animosities against all other churches, and especially against the American element, are kept alive in nearly all German churches. The result is, that children when they come to years of understanding are cold and lifeless members, or, disgusted with the old style and manners, run into riot and infidelity.

My candid opinion therefore is and has been from the beginning, that no church ought to be sustained among our foreign population where at least no effort is made in Sabbath-school or church to introduce the English language. It can be done, and it must be done, and though I have incurred the wrath

of many of my foreign brethren in the ministry, I will continue to say with old father Luther, "Here I take my stand, I can do no otherwise, so help me God! Amen."

A German brother whose ideas are clear, deserves now to be heard. He says:—

Dear Brethren,—I have read yours and a German missionary's remarks in the *Record*, on the German Problem. I was very glad to hear that you did not think that all the German people are a God-forsaken class, that are lost without recovery. Shall any man find fault with a minister of God if he teaches the children of his congregation the gospel and the truth as it is in Jesus, in the language the children learned on their father's knee and their mother's bosom, or shall any person be so foolish as to think that the children are better able to understand the gospel and like it better if it is spoken to them in a foreign language, than it would be if it was presented to them in their mother tongue?

Would a great many Germans understand religious truth in English? I say, no. They understand the words *yes* and *no*, and can talk about the weather, and about their every-day business, but the most of our Germans, old and young, are not able to answer, if you ask them what regeneration, justification, sanctification, or glorification means. You might ask them questions like these, and they would not be able to answer them, for they never heard of them before. It seems to be foolish to say that no person can value and appreciate the laws of their *adopted* fatherland who preach and hear the gospel in German. Thousands of German-speaking citizens died on Southern battle-fields for freedom, law, and right. I and thousands of other Germans were made citizens of this glorious republic for serving in our army or our navy, and for helping to reëstablish law, liberty, and freedom. The time may come when the Germans will have a great influence in the government of this land, and I think that it will be better for them and for the land, that they be Christianized as well as Americanized. An American may have a bad influence, but a Christian will have at all times a Christian influence.

Now let others speak, but not all at once!

Meanwhile, let us inquire what Home Missionary Boards are made for. Some of our brethren seem to think that we are bound to aid them, any way and at all times, and that they are pensioners on our bounty.

No mistake could be greater. We do grant aid to missionaries, but the leading idea is, that we do it not to aid him, but to aid the church he serves. But we cannot support him, or carry him, or aid him independently of his services for the church. We may pity him, we may pity his family, we may help them from our private resources; but the Missionary Board is organized to aid the feeble churches and not the needy ministers.

The following facts have suggested these thoughts:

A man wished for three hundred dollars to make a salary of one thousand dollars in an Eastern State. He could not get it. The next we hear of him, he has gone to a frontier State and made arrangements to serve a church for twelve hundred dollars, expecting us to pay nine hundred dollars!

Another Missionary writes us, saying: "Four hundred dollars would once do, but now eight hundred dollars is expected, and the expectation is the legitimate result of the action of the General Assembly."

Yes, during the war, when gold was at from \$1.75 to \$2.40, some of these men had but four hundred dollars. But now they must have eight hundred dollars.

Why? Because the Assembly passed a resolution *authorizing and empowering* the Board to pay the missionaries eight hundred dollars.

And yet, the resolution was very much like our Board authorizing and empowering Commodore Vanderbilt to pay all the salaries of our missionaries. The difference is only this: Commodore Vanderbilt *could* pay all our missionaries if he would; we could not pay all the missionaries at that rate if we would.

But some men are *coming to their senses*. One of the members of a Presbyterian Committee has *resigned*, because his brethren are asking at our hands such extravagant rates. He cannot conscientiously endorse such large sums.

Another Missionary writes:

Of the year which has just closed, the last quarter has been in some respects the most pleasant in my work. Not so much that there have been larger *immediate* results than before, as that the advance of two churches (at least) towards a higher Christian life promises for their greater and permanent usefulness. You are aware of the *serious* difficulties which have stood in the way of the solid prosperity of our Zion. 1st. A lack of liberality in supporting the ministry, and a want of interest in the benevolent operations of the whole church. 2d. A disposition of the laity generally to do as little *work* for Christ as decency would allow. Believing that the first named condition precludes all hope of permanent and useful life in a church, and that such life is sure to remove the last condition, I have, during the last four or five months, preached very plainly to each of my charges on the subject of giving to Christ's cause. At G—— especially, a way seemed to be open for faithful dealing with the people as to this duty. With the prospect of securing a minister, with whom I was in correspondence, for that church, I told the congregation a few very unwelcome truths about their shortcomings in the past; calling things by their true Anglo-saxon names, and without being afraid of hurting some brother's feelings. With the hope, for some time entertained, that it might be influenced to secure the services of another minister, thus releasing me from a field of labor which (for personal reasons) was rather unpleasant, I found it easy to preach in a manner that would otherwise have been avoided. God has evidently blessed the truth. Not only did the G—— church contribute more liberally towards that brother's support (during the two months of his service) than it had ever done, but it assumes for the future the position of a more liberal church—promising (without aid from the Board) an amount sufficient to support its minister. K—— has also offered a larger amount for a minister's salary than it has given at any time since the war. This is especially encouraging, inasmuch as the numerical strength of the church is greatly reduced by the organization of two other churches within its bounds.

So let the good work go on. The churches must do more for themselves, and for their pastors, and rely less on the Board.

KANSAS.

FROM A NEW TOWN.

There is not a great deal to report since I last wrote you. There is a substantial, if not a rapid growth. We received into our little church at our last

communion six new members—five by letter, and one by profession of faith. Our congregations on the Sabbath continue encouragingly large, and the interest in the Sabbath-school is well maintained, and our prayer-meeting

shows symptoms of a healthier condition, in gratitude for divine mercies, and a spirit of more earnest prayer. We are hoping and praying for times of refreshing from the presence of the Lord.

Yesterday I went into a neighborhood about three miles away, and preached to an audience of about thirty souls. My health has not been such as to bear this labor before, in addition to my three services on the Sabbath; but I hope to be able to do more of this work.

N. B.—Next Sabbath we shall take up a collection for the Board, according to notice given last Sabbath.

TIDES OF IMMIGRATION.

During the last three months I have preached for the most part three times a day; and have ridden often in the afternoons from fifteen to twenty miles. In every direction I have had large congregations. At one point where I have had a stated service on alternate Sabbath afternoons, my congregation has steadily increased, until it is up to the capacity of the room. Our enterprise at Concordia is fully organized—elders and trustees elected; membership twenty-two; others expected. Just now there is considerable excitement in reference to a railroad. The probability is that the Central Branch from Atchison to Waterville will be continued to this point. You will see the importance of fully occupying this place—a land-office town, and a probable railroad centre, likewise a county seat. I am laboring here alone. Emigration is proceeding one hundred miles West. New towns are springing up, which if occupied now or speedily by our Church, would be secured for all time. I am kept very busy, but must find time to know something about the region west, that I may give you definite information. From inquiry I hear that there are a tier of towns within thirty to fifty miles of us that have no preaching, and would welcome an intelligent minister. They are disgusted with ignorance, and no man can gain their respect

or attention unless he be thoroughly educated. My aim has been to preach plainly, but to respect the intelligence of my hearers, and in doing so I have increased my influence. My health has greatly improved since I came here, and I can preach with greater ease than when in the East.

WISCONSIN.

Dear Brother,—The third quarter of my first year in this field has just closed. It has been a prosperous quarter so far as outward appearance is concerned. Held our first communion in our new organization at Louis Valley; it was an occasion of tender interest. The attendance on public service there has been very good, and a good share of interest has been manifested in our enterprise. Though we have a pleasant hall in which to worship, yet we need a house of our own to give us permanency and strength. I have also commenced service in another place where missionary labor is greatly needed, and still another point is anxious to secure my services.

I devote the afternoon and evening to these outposts. One service and Sabbath-school is all we can maintain in the church at N—, on account of the distance that many of our families have to come. This service is well attended. Our Sabbath-school averages over one hundred. We have started two other Sabbath-schools in the bounds of my field. There is here a wide field for useful men, and I find that my greatest difficulty will be to concentrate my labors, and not spread them over too great a territory.

My installation in the church of W— will take place next week. We will try to come as near to a self-sustaining church as possible. We have during the quarter spent one hundred and fifty dollars on repairs on our church. It now presents a very neat and comfortable appearance. We will keep up our monthly contributions to the Boards, and will devote two months to the Board of Missions.

EAST TENNESSEE.

Dear Brother,—I here send my report for the fourth quarter of this year. God has so bestowed health that every Sabbath has been occupied with work, and indeed, I may say, I have not had a sick day during the year. I am working in the midst of error, sown night and day, with the greatest diligence.

I have taken up all the collections enjoined by the General Assembly but one, that for Church Election. And as we are building a church at an out-station, and doing it *all within ourselves*, it was thought best not to urge the matter this year.

This people had been *torn asunder, peeled and scattered* during the war, and without a pastor for eight years. We are now measurably united, have a flourishing Sabbath-school, and every prospect of seeing *permanent success*. They have only been able to contribute about one hundred dollars towards my support, which leaves two hundred to come out of my pocket.

We shall add another station to this charge next year, and it is hoped the deficit will not be as large. The Presbytery soon meets, when the usual application will be forwarded.

HOME MISSION APPOINTMENTS

MADE IN SEPTEMBER, 1871.

- Rev. Wm. B. Cary, Kas.
 Rev. A. S. Gardner, Jamaica Plain ch., Mass.
 Rev. W. J. Henderson, E. Nassau and Brainerd ch., N. Y.
 Rev. John Bradshaw, Mooers ch., N. Y.
 Rev. A. McMaster, Nichols ch., N. Y.
 Rev. W. R. Halbert, Apalachin ch., N. Y.
 Rev. Robert McKenzie, Morristown ch., N. Y.
 Rev. Robert T. Conant, De Kalb ch., N. Y.
 Rev. E. G. Bickford, Chaumont ch., N. Y.
 Rev. F. Hendricks, Philadelphia, Mantua 2d ch., Pa.
 Rev. S. Schaffer, Dimock and Springville chs., Pa.
 Rev. J. M. Nourse, Hughes River ch., W. Va.
 Rev. G. J. Reed, Columbia and Ebenezer chs., Ky.
 Rev. J. F. Hill, Verville ch., Tenn.
 Rev. R. R. Salter, D. D., Jersey ch., Ill.
 Rev. Jotham Sewall, Thornton Station ch., Ill.
 Rev. Philip Roser, Queen Ann Ger. ch., Ill.
 Rev. E. W. Taylor, Walnut Grove and Sheffield chs., Ill.
 Rev. G. C. Clark, Mt. Vernon ch., Ill.
 Rev. J. C. Wagaman, Nashville ch., Ill.
 Rev. A. Herrick, Byron and Mundy chs., Mich.
 Rev. H. H. Morgan, Plainwell ch., Mich.
 Rev. Geo. Ransom, Muir ch., Mich.
 Rev. C. A. Munn, Big Rapids ch., Mich.
 Rev. W. R. Higgins, Superior ch., Wis.
 Rev. W. A. Ward, Oakland and Cambridge ch., Wis.
 Rev. O. W. Winchester, Jefferson ch., Wis.
 Rev. J. M. Boyd, Barton ch., Wis.
 Rev. Geo. A. Hutchinson, Poynette and Lowville chs., Wis.
 Rev. C. Richards, Pardeeville ch., Wis.
 Rev. J. L. Howell, Chatfield ch., Minn.
 Rev. W. S. Wilson, Owatonna ch., Minn.
 Rev. H. W. Todd, Lake City ch., Minn.
 Rev. S. D. Westfall, Red Wood Falls and Beaver Falls chs., Minn.
 Rev. C. B. Austin, Thomson, The Junction and Pine City ch., Minn.
 Rev. J. M. Bateholder, Albia ch., Iowa.
 Rev. S. W. Elliott, Woodburn and Russell chs., Iowa.
 Rev. John D. Jones, Plymouth and Columbia chs., Iowa.
 Rev. Geo. L. Little, Newton ch., Iowa.
 Rev. J. Osmond, Osceola ch., Iowa.
 Rev. W. L. Lyons, Prairie Creek, Bethel, Dakota, and Springvale chs., Iowa.
 Rev. D. Russell, Manchester ch., Iowa.
 Rev. John Gilmore, Andrew and Farmer's Creek chs., Iowa.
 Rev. J. Cooke, Moingona and Concord chs., Iowa.
 Rev. J. Reid, Nevada ch., Iowa.
 Rev. C. S. Marvin, Floyd ch., Iowa.
 Rev. G. M. Howe, Eldora and Point Pleasant chs., Iowa.
 Rev. James Reed, Laclede ch., Mo.
 Rev. J. G. Rankin, Ferguson ch., Mo.
 Rev. D. C. Milner, Osceola ch., Mo.
 Rev. P. Read, Sugar Creek and Austin chs., Mo.
 Rev. J. H. France, Lathrop, and Mirable chs., Mo.
 Rev. J. M. Crawford, Maryville ch., Mo.
 Rev. D. McRuer, Knox ch., Mo.
 Rev. J. C. McElroy, Spring Hill ch., Kas.
 Rev. G. W. Hays, Salina ch., Kas.
 Rev. D. D. Green, Doniphan and Wathena chs., Kas.
 Rev. J. S. Sherrill, Neosho Falls and Carlyle chs., Kas.
 Rev. D. H. Mitchell, Georgetown ch., Col.
 Rev. W. W. McNair, Atlantic City ch., N. J.
 Rev. M. Holmes, Capron ch., Ill.
 Rev. B. F. De Witt, Williamsburg ch., Ohio.
 Rev. Luke Nott, Clare and Isabella Co's., Mich.

RECEIPTS FOR HOME MISSIONS IN SEPTEMBER, 1871.

SYNOD OF ALBANY.—*Pby of Albany*—Jefferson ch
 5. *Pby of Columbia*—Centerville ch, quarterly
 coll 11 \$16 00

SYNOD OF ATLANTIC.—*Pby of Yaddin*—Statesville,
 Colored ch 2 00
 SYNOD OF BALTIMORE.—*Pby of Baltimore*—West-

minster ch, Baltimore, a member for August 6; Churchville ch 30 36 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Concord ch 8; Marshall ch 6. *Pby of Cincinnati*—Cincinnati 3d ch 175. *Pby of Dayton*—Miami City 1st ch 50; Camden ch 5 244 00

SYNOD OF CLEVELAND.—*Pby of Cleveland*—La Fayette ch 4 72; Solon ch 10. *Pby of Steubenville*—Yellow Creek ch 33 25; Bethesda ch 10 57 97

SYNOD OF COLORADO.—*Pby of Wyoming*—Cheyenne ch 15 00

SYNOD OF COLUMBUS.—*Pby of Columbus*—Lower Liberty ch 5; Columbus 2d ch 208 50. *Pby of Marion*—Bloomfield ch 4 25; Iberia ch 7 75. *Pby of Wooster*—Wooster ch 90 78. *Pby of Zanesville*—Mukingum ch 30; Rev Edmund Garland and wife 20; Linton ch 11 377 23

SYNOD OF ERIE.—*Pby of Allegheny*—Bellevue ch 10 29. *Pby of Clarion*—Licking ch 32. *Pby of Erie*—Erie 1st ch 75; North East ch 112; Mill Creek ch 11. *Pby of Kittanning*—Indiana ch, from Col Thos Laughlin 200 440 29

SYNOD OF GENOVA.—*Pby of Cayuga*—Springport ch 8 35. *Pby of Chemung*—Dun see ch 19. *Pby of Geneva*—Seneca Castle ch 90 16. *Pby of Lyons*—Pulmyra ch Miss'y Asso'n 62, Sab-sch 61 14 = 123 14 240 65

SYNOD OF HARRISBURGH.—*Pby of Carlisle*—Great Conewago ch, from Mrs Maria McIlhenry 5; Lower Path Valley ch, "a friend" 30 35 00

SYNOD OF ILLINOIS CENTRAL.—*Pby of Bloomington*—Normal ch 13 70; Piper City ch 15; Crow Meadow ch 5; Reading ch 5. *Pby of Peoria*—Rev A L Cnapin 15. *Pby of Schuyler*—Monmouth 1st ch Sab-sch 25. *Pby of Springfield*—Springfield 1st ch 144 44; Bethel ch 2 225 14

SYNOD OF ILLINOIS, NORTH.—*Pby of Chicago*—Chicago 2d ch, in part 650. *Pby of Freeport*—Queen Ann Ger ch 6 50. *Pby of Ottawa*—Morris ch 28 684 10

SYNOD OF ILLINOIS, SOUTH.—*Pby of Alton*—Sugar Creek ch 23; Georgetown ch 8. *Pby of Mattoon*—Mattoon 1st ch 10; Kansas ch 20 35; Taylorville ch 6 55 67 90

SYNOD OF INDIANA, NORTH.—*Pby of Crawfordsville*—Rockville ch 20 75

SYNOD OF IOWA, NORTH.—*Pby of Dubuque*—Prairie ch 6. *Pby of Waterloo*—Orford ch 4 20 10 20

SYNOD OF IOWA, SOUTH.—*Pby of Des Moines*—Corydon ch 3 60. *Pby of Iowa*—Winfield ch 6 40. *Pby of Iowa City*—Walcott ch 6 50. *Pby of Missouri River*—Rev A L Payson 5, Memorial 21 50

SYNOD OF KENTUCKY.—*Pby of Ebenezer*—Lexington 2d ch, from Mrs. Haines 2 50. *Pby of Louisville*—Pium Creek ch 14 15. *Pby of Transylvania*—New Providence ch, from J S Graham and family 5 21 65

SYNOD OF LONG ISLAND.—*Pby of Brooklyn*—Brooklyn 1st ch, Remsen St 25 78, mon con; Brooklyn 2d ch Sab-sch 100, add'l. *Pby of Long Island*—Greenport ch 21 146 78

SYNOD OF MICHIGAN.—*Pby of Grand Rapids*—Stanton ch 10. *Pby of Kalamazoo*—Parkville ch 8. *Pby of Lansing*—Albion ch 10; Battle Creek ch 53 50. *Pby of Monroe*—Raisin ch 17 98 50

SYNOD OF MINNESOTA.—*Pby of Mankato*—Blue Earth City ch 30 00

SYNOD OF MISSOURI.—*Pby of St Louis*—Bethel Ger ch 20 00

SYNOD OF NEW JERSEY.—*Pby of Elizabeth*—Summit West ch 23; Westminster ch, Elizabeth 546. *Pby of Monmouth*—Port Washington ch 25. *Pby of Morris and Orange*—Mount Freedom ch 30, add'l. *Pby of Newark*—Bloomfield Ger ch 13 56. *Pby of Newton*—Oxford 2d ch Sab-sch Miss'y Soc'y 26 30. *Pby of West Jersey*—Fislerville ch Sab-sch 10 05 673 91

SYNOD OF NEW YORK.—*Pby of Boston*—Londonderry ch 16 50, add'l. *Pby of Hudson*—Scotchton ch 103 90; Washingtonville 2d ch 10, add'l; Monroe ch 14. *Pby of New York*—Brick ch

Chapel 52 05; Fourth Ave ch 35 56, mon coll 100, from "H 1" = 135 56. *Pby of North River*—Calvary ch, Newburgh 29 45. *Pby of Westchester*—Yonkers 1st ch 22 93, mon con 389 39

SYNOD OF PACIFIC.—*Pby of Benicia*—Vallejo ch 25; Windsor 4; Mark West 3 75; Tomales ch 20 80. *Pby of San José*—Tule River ch 4; Alameda 1st ch 30 87 55

SYNOD OF PHILADELPHIA.—*Pby of Lackawanna*—Terrytown ch 2 50. *Pby of Lehigh*—Easton 1st ch 115; Shenandoah ch, of which Sab-sch 8 29, 20 26. *Pby of Philadelphia Central*—Oxford ch 300; North Tenth St ch 15, Memorial. *Pby of Westminster*—Slateville ch 20; New Harmony ch in part, 10 483 76

SYNOD OF PITTSBURGH.—*Pby of Pittsburgh*—Centre ch 34 50; Grace ch 7 88, Memorial. *Pby of Washington*—West Alexandria ch 10, Memorial. *Pby of West Virginia*—Clarksburg ch 17 69 38

SYNOD OF TOLEDO.—*Pby of Lima*—Highland ch 2 30. *Pby of Maumee*—Mount Salem ch 12 14 30

SYNOD OF UTICA.—*Pby of Otsego*—Otego ch 5. *Pby of Utica*—Rome ch, Miss'y Ass'n 31 25; New York Mills ch. D W Walcott 62 50, Mr and Mrs W S Walcott 30, Mrs B S Walcott 50, and sundry other persons 53 90 = 201 40; Utica 1st ch. C C Kingsley 100, Sab-sch 62 50. Mrs A D Barber 50 = 1,112 50. *Pby of St Lawrence*—Morristown ch 23 15 1,373 30

SYNOD OF WESTERN NEW YORK.—*Pby of Genesee*—Stone ch 23. *Pby of Niagara*—Niagara Falls ch Sab-sch 50. *Pby of Rochester*—Rochester Central ch, from A Champion, Esq 500; Dansville ch 98 22; Brockport ch 57 29, of which 5 from Miss F F Minot; Rochester Brick ch 163 50, of which Ladies H M Soc'y 62 50 891 92

SYNOD OF WISCONSIN.—*Pby of Milwaukee*—Beloit Ger ch 5. *Pby of Wisconsin River*—Platteville Ger ch 7; Kilbourne City ch 11; Middleton ch 8 31 00

Total received from churches, \$6,830 62

LEGACIES.—Legacy of Peter B Porter, dec'd, late of Niagara Falls, N Y 1000; Legacy in part of Daniel Murray, late of Ind 62 50; Ferry Ministry Fund 75 1,137 30

MISCELLANEOUS.—D, interior of Pennsylvania, 10; Trustees of Presbyterian House, one year's interest on Benjamin Fund 665; Reuben Tyler, Esq, Cincinnati, Ohio 250; Rev Cyrus Dickson, D.D, expenses to Pacific Coast refunded 350 1,275 00

Total in September, \$9,243 12

S. D. POWEL, Treasurer,
30 Vesey Street, New York.

CLOTHING.

1 box from the ladies of Omaha 2d ch. Nebraska valued at 100 00
1 box from the ladies of South Salem ch. N. Y., valued at 160 00
\$260 00

PRESBYTERIAN ROOMS,

No. 30 VESEY STREET, NEW YORK CITY.

Cor. Secretaries—REV. HENRY KENDALL, D.D.,

REV. CYRUS DICKSON, D.D.

Treasurer—SAMUEL D. POWEL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretaries, No. 30 Vesey Street, New York City. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to S. D. POWEL, Esq., Treasurer—same address.

BOARD OF EDUCATION.

THE HARVEST TRULY IS PLENTIFUL, BUT THE LABORERS ARE FEW; PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST.—Matt. ix. 37, 38.

NOT WITH WISDOM OF WORDS.

So said the ablest and best educated apostle, addressing a church of the most intellectual nation of antiquity. "Not with wisdom of words;" there is something far mightier, far sharper, far deadlier to carnal pride and opposition to God. There is a weapon with which a handful of poor fishermen conquered the proudest empires. That weapon is as mighty through God to-day as it was eighteen centuries ago.

No man in modern times has produced greater effects through his preaching than Dr. Thomas Chalmers. The Free Church of Scotland might almost be called his monument. Its mighty revivals, its vast beneficence, the saintly piety of its ministry, and the sweet savor of it which has gone into all living tongues through their writings, and their burning missionary zeal, may be traced more to the spirit and labors of Chalmers than to those of any other man. The following statement of the instrument of his pulpit power is of inestimable value to the preacher of the gospel.

"Careful exposition, showing beyond all question what is the mind of God in the text, is the indispensable first thing in every sermon. Without this, the sword of the Spirit is, practically, not there. The sword sheathed is of no avail. Let it be first drawn by exposition, and then let it be wielded with a will. * * * The hearers must see what is the mind of God in the text, and then that mind of God is to be used for their reformation. It is not enough that the preacher preach the truth, the hearers must know for themselves that it is the very truth of God. The power does not lie simply in the truth, but in the truth perceived to be of God. * * * When this point has been gained, *then the power of preaching is the power of God.*"

In these days, when "philosophy," and "culture," and accomplishments and arts of so many kinds seduce preachers and hearers from "Christ, the wisdom of God, and the power of God," let us, while we use all things which are necessary, as subsidiary to the cross of Christ, keeping this before us: "not with wisdom of words, lest the cross of Christ should be made of none effect;"—"not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." This will conquer America; this will conquer the whole world—and nothing else will conquer it.

HOW MUCH MORE OUR CHURCH COULD DO.

It is imagined by some that the Presbyterian Church is burthened with the calls upon her members for pecuniary aid. To those who do things in an irregular, impulsive way, it may seem so. But a careful study of the capabilities of the membership of a congregation by a pastor, or any individual with a genuine wish, as Paul says, (2 Cor. viii.) "*to prove the sincerity of their love*" to Christ and his cause, will convince him that nearly every one could give much more than he does. Yes, much more, were they plainly taught the nature and claims of the various branches of church work; and if they were but warmed by

the love of Him who, "though He was rich, yet for our sakes became poor, that we through His poverty might be rich."

It is fair to judge the relative measure of beneficence among the members of a single congregation by observing the general gifts of the entire church. These show that it is *a few* who sustain the burthen, and reap the present and eternal reward. Of "the few that be saved," it is strange that still again so few conceive the spirit and imitate the "grace" of Jesus Christ.

Let us examine the table of receipts from the churches in the last Annual Report of the Board of Education, as an average example. Omitting special donations, legacies, money refunded, &c., there was given in the direct collections of the churches last year, \$62,007. But more than one-sixth of this (\$11,812) came from four churches. Only seven others, though there are a good many whose membership is worth millions in the aggregate, gave sums ranging from \$500 to \$1000, and twenty-six more, sums ranging from \$200 to \$500. These thirty-seven churches gave almost one-third (\$20,517) of the whole that came from church collections. We have hundreds of churches that could send from \$120 to \$200 for the support of a theological student, and yet but forty four others have furnished that amount. Then one hundred and sixty-two churches have given half the support for one, that is, below \$120 down to \$50; two hundred and seventy-three about a quarter, or from that to \$25. How easy would it be, with a little inspiration, for almost any of these to double their gifts. Next, we come to a great mass which have given below \$25, as low as \$10—four hundred and eighty-five of them; and from \$10 to \$5, three hundred and two: these seven hundred and eighty-seven are generally churches in good circumstances, to whose pastors and people we should look with a fair assurance that they will rouse themselves to do much better. Lastly, two hundred and forty-seven churches have remitted from \$5 to \$1, and the people of three churches have sent less than a man would pay for a meal at a hotel, though even this sum is welcome from the poor. Let us base upon these facts a hope and a plea for improvement.

We have in the Presbyterian body, according to the last Minutes of the Assembly, four thousand six hundred and sixteen churches. It will seem almost incredible that but one thousand five hundred and fifty-one have remembered a claim so vital to the existence and growth of the denomination. Many of the others are building or repairing their edifices; many have omitted the claims of this Board, on the ground of gifts made to erect and endow institutions of learning. Have they forgotten that the men who are hereafter to preach and teach in these structures must be first taught, and that food and raiment are their most necessary wants? Many of these congregations are without pastors; but can they withhold the very means which is required by the organ of the church appointed to raise up pastors? Some have entirely forgotten this and other causes established by our Church in its earnest efforts to glorify Christ by converting souls and filling the world with the blessings of the gospel. Can such hope for His blessing upon their own ordinances, upon their own Sabbath-schools, upon their own sons and daughters? Some have waited for a more convenient season; alas! that the painful wants of those who depend upon the Church admit of no such postponement! Some who have themselves experienced similar trials, and the comfort of timely relief, have not been touched with a feeling of the infirmities of those who are called brethren, to grant them help in their time of need. Let us put in the earnest plea, that this year every minister will preach a sermon on the great themes which lie at the foundation of the work of this Board, and allow every church member the opportunity to contribute to forward them.

CHILDREN OF THE COVENANT.

The following is a specimen of the appeals made to the Board; to meet which it asks the help of the reader :

“The young men mentioned within are of more than usual promise, both as to piety and talents. Both are members of my church; the first has been a member some time, the other has recently connected himself. He is a son of the Rev. ——— of our state, and has an older brother now in the ministry. Both are children of the covenant, and have had a godly training. It gives me great satisfaction to present to the Board such candidates. Both are needy of the aid solicited from the Board, and both worthy of it.”

THE GRATITUDE OF A YOUNG PASTOR.

Sometimes a young brother, who has been helped through the straits of his long course of preparation for the ministry by the hand of the church, sends back to the Board of Education some expression of the gratitude which he feels when at length he enters fairly upon the blest work, sees his prayers answered, his labors owned of God, and tastes the greatest joy of earth, that of bearing, angel-like, the offers of mercy to the perishing, and leading them out of the way of death into that of life eternal. The following passage occurs in a letter of this kind :

“A revival began a short time before my ordination, and continued several weeks, resulting in the addition of about fifty persons to the church. There has been, for the most part, an encouraging state of interest ever since I took charge of this church. In February last we had a precious season of refreshing. Fifteen persons were added to the church.

“I rejoice that God ever led me to seek the ministry; and especially do I thank him for the agency of the Board of Education, without which I could not have entered the ministry.”

How pleasant are testimonies like this to the congregations whose benefactions have nourished the cause which is bearing this sweet and useful fruit!

THE SOUTHERN PRESBYTERIAN CHURCH.

This sister body is earnestly pressing forward the cause of ministerial education. It commenced at once after the war, and amidst all the desolations and exhaustion of that period, with a faith that deserves admiration, not only to consider the destitutions of its own territory, but to send forth foreign missionaries to heathen and papal fields, and to appeal to its young men to offer themselves for the ministry. The success has been very encouraging. In 1866 the collections were \$214; in 1867, \$1,667; in 1868, \$3,130; in 1869, \$11,868; in 1870, \$17,369; in 1871, \$18,710. The number of students has increased in proportion. Last year there were one hundred and twenty-one. Stirring appeals are made to the members of the Church for the means necessary to enlargement. “It is a wise, *imperious*, and reasonable duty. The harvests are ripening, and *must* be reaped. And the Church owes it to herself to educate her own sons for the service. While a few who desire to preach the gospel are able to educate themselves, there are many of undoubted piety and talents who are utterly excluded from the hope of an education preparatory thereto, from the scantiness of their own and their parents, resources. They are the children of the Church. She needs their services. Her fields will continue to lie waste, unless laborers are sent into them. What more natural and obvious duty than for the Church to train them for the work?”

SHALL WE HELP THE YOUNG MEN OF THE SOUTH?

The much esteemed Chairman of the Committee of Education of one of our Presbyteries in the South, in sending the recommendation of a student, who is a diligent and promising man, added some inquiries which should be seriously considered by brethren who know the great wants of the South, and have the power to put into the hands of the Board the means to make a satisfactory response. Here is a part of his letter:

“Mr. ——— has been in the service of our Board distributing and selling books. He has engaged to teach a common school for several months, at the end of which time he wishes to begin his studies for the ministry. He has made a favorable impression on all of us who have seen him. He cannot get along without help. *Shall we encourage him to devote himself to this work? Is the Board able and willing to help all who come with suitable recommendations into the ministry?* We cannot, of course, judge the heart or foresee the result; but when we find a young man who appears to us to have natural ability and a good character, and who offers himself to preach the everlasting gospel, do you desire us to encourage him to go forward? Our poor church in this section has been so broken up and weakened by our divisions, as that we can do but little to aid the Boards, and, in asking their assistance, know that we can hardly hope, in any short time, to return to them what we receive from them. Our ministry stands sadly in need of strengthening, and we are trying to raise up and educate men to fill our vacant pulpits. And while we hope that we shall endeavor to put no man into the ministry whom the Lord has not called, we do try to present to our young men the duty of preaching the gospel to their dying fellow-men. It is mostly among the poorer class that we find men willing to do this work. Not being able to help ourselves, we come to you, and it is under these circumstances that I ask these questions.”

RECEIPTS AT PHILADELPHIA IN SEPTEMBER, 1871.

SYNOD OF BALTIMORE.— <i>Pby of Baltimore</i> —Govane chapel, of which 7 04 from Sab-seh	\$16 54	<i>wanna</i> —Wells and Columbia ch 5 25. <i>Pby of Lehigh</i> —Slatington ch 20. <i>Pby of Philadelphia Central</i> —North Tenth St ch, from Mrs Snyder	5 99 40
SYNOD OF CINCINNATI.— <i>Pby of Cincinnati</i> —Cincinnati 3d ch	75 00	SYNOD OF PITTSBURGH.— <i>Pby of Pittsburgh</i> —Charters ch 6. <i>Pby of Washington</i> —West Liberty ch 14; Lower Buffalo ch 9 15	29 15
SYNOD OF CLEVELAND.— <i>Pby of Cleveland</i> —Cleveland Memorial ch 10. <i>Pby of Steubenville</i> —Yellow Creek ch 12	22 00	SYNOD OF TENNESSEE.— <i>Pby of Holston</i> —Knoxville ch 36 70. <i>Pby of Kingston</i> —Kingston ch 6. <i>Pby of Union</i> —New Market ch 7	49 70
SYNOD OF COLUMBUS.— <i>Pby of Columbus</i> —Dublin ch 8 30. <i>Pby of Marion</i> —Berlin ch 10. <i>Pby of Wooster</i> —Black Creek ch 4 50. <i>Pby of Zanesville</i> —Putnam ch, from H C Ward and family 12	34 80	SYNOD OF TOLEDO.— <i>Pby of Bellefontaine</i> —Wyandott ch 1 60. <i>Pby of Huron</i> —First ch Sandusky 10 50; Lyme ch 18 39	30 49
SYNOD OF ERIE.— <i>Pby of Erie</i> —Oil City 1st ch 50; Erie 1st ch 50; Georgetown ch 8. <i>Pby of Kintanning</i> —Washington ch 6 50	114 50	SYNOD OF UTICA.— <i>Pby of Binghamton</i> —McGrawville ch	30 00
SYNOD OF GENEVA.— <i>Pby of Cayuga</i> —Springport ch 10 30	10 30	SYNOD OF WISCONSIN.— <i>Pby of Chippewa</i> —Hixton ch 4. <i>Pby of Lake Superior</i> —Marquette ch, from A G Clark, Esq 160. <i>Pby of Wisconsin River</i> —Platteville ch 2 40	166 40
SYNOD OF HARRISBURG.— <i>Pby of Carlisle</i> —Mechanicburg ch 21 50; Falling Spring ch 76 95; Big Spring ch 26 50. <i>Pby of Huntingdon</i> —Sinking and Spring Creek chs 50	174 95		
SYNOD OF ILLINOIS, NORTH.— <i>Pby of Chicago</i> —Peotone ch 6. <i>Pby of Freeport</i> —Rockford, Westminster ch 27 57	33 57		
SYNOD OF ILLINOIS, SOUTH.— <i>Pby of Alton</i> —Waveland ch 5. <i>Pby of Mattoon</i> —Mattoon ch 8	13 00		
SYNOD OF INDIANA, NORTH.— <i>Pby of Crawfordsville</i> —Rockville ch 13 66; Lafayette 2d ch 15 50. <i>Pby of Logansport</i> —West Union ch 1 25; Bethlehem ch 1 25; Concord ch 1 25; Indian Creek ch 1 25	34 16		
SYNOD OF IOWA, SOUTH.— <i>Pby of Iowa City</i> —Clarence ch	5 00		
SYNOD OF NEW YORK.— <i>Pby of Hudson</i> —Amity ch 17. <i>Pby of New York</i> —Covenant ch 160; Fourth Ave ch 151. <i>Pby of North River</i> —Amenia ch 15	343 00		
SYNOD OF PHILADELPHIA.— <i>Pby of Chester</i> —Central ch 14 15; New London ch 55. <i>Pby of Lack-</i>			
			\$1,251 96
		LEGACIES.	
		Estate of Wm Hempstead, Galena, Ill 50; Estate of Rev J Miller, Phala, Pa 250	300 00
		MISCELLANEOUS.	
		Interest on Phelps Scholarship	68 33
		Total amount acknowledged,	\$1,650 29
		WILLIAM MAIN, Treasurer.	
		OFFICE OF THE BOARD OF EDUCATION, No. 907 ARCH ST., PHILADELPHIA.	
		Letters, reports, &c., relating to candidates and the general affairs of the Board, are to be addressed there to WILLIAM SPEER, D.D.; remittances of money to WILLIAM MAIN, Esq., at the same place.	

BOARD OF FOREIGN MISSIONS.

RECENT INTELLIGENCE.

MISSIONARIES SENT OUT.—Returning to their fields: Rev. J. Newton and his wife, Rev. A. Rudolph and his wife, Rev B. D. Wyckoff, to India; Rev. C. F. Preston and his family, Rev. C. R. Mills and his family to China; Rev. N. A. McDonald and his family, to Siam. New Missionaries: Rev. R. Arthur and his wife, Rev. J. N. Culbertson, Miss Elizabeth S. Dickey, to Siam; Miss Jennie A. Nelson and Miss M. Eva Sly, to India; G. B. Danforth, M.D., to Syria, have sailed for their several stations since our last issue. Mr. Arthur is a graduate of the Theological Seminary, Allegheny City, and a member of the Presbytery of Westminster. Mr. Culbertson graduated at the Theological Seminary, Cincinnati, two or three years ago. Miss Dickey is a member of the Third Presbyterian Church, Cincinnati; Miss Nelson, of the First Presbyterian Church, Dayton, Ohio; Miss Sly, of the Presbyterian Church, Manteno, Illinois. Dr. Danforth is a graduate of Amherst College; his medical studies were pursued mostly in Edinburgh. The Rev. Messrs. Bassett and Stocking and their company were just leaving Constantinople for Persia, on the 9th of September.

“ADDED TO THE CHURCH.”—Mr. Wright reports the admission of a young woman of good education in English, as well as in her native language, to the Cattaraugus Church, Seneca Mission. Mr. Condit mentions the baptism of a young Chinaman at Sacramento, California. Mr. Dagama speaks of four persons received by the church session, Rio de Janeiro, and a fifth who probably would be received, in view of the communion to be celebrated on the next Sabbath after his letter was written. M. Dodd reports the baptism of two boys from the school in Hangchow.

RECEIPTS, MAY 1ST, TO OCTOBER 1ST.—From churches \$53,480; from legacies, \$5636; from individual donors, \$26,410—in all, \$85,527. Receipts in the same months last year, \$65,207—of which, from churches, \$21,911.

LETTERS RECEIVED TO OCTOBER 16TH.—From Omaha, September 30th; Odanah, September 28th; Creek, October 6th; Las Vegas, September 28th; Albuquerque, September 25th; Navajoe, September 4th; San Francisco, October 2d; Yokohama, August 23d; Chefoo, August 2d; Shanghai, August 11th; Hangchow, August 8th; Ningpo, August 10th; Canton, August 10th; Allahabad, August 24th; Mynpurie, August 2d; Dehra, August 5th; Lodiana, August 23d; Kolapore, August 5th; Abeih, August 30th; Constantinople, September 9th; Rio de Janeiro, August 24th; Brotas, August 7th; Bahia, August 29th; Bogota, July 19th; Gaboon and Corisco, September 2d; Tungchow, August 3d.

OUR CHURCH-WORK FOR ROMAN CATHOLICS.

To many it seems harsh to class Roman Catholics with the unevangelized, as needing the labors of foreign missionaries. Are they not Christians? And do they not hold many of the great truths of the Christian religion? Yes, they are Christians as too many Protestants are—by name, by profession; nor ought we to deny that some Roman Catholics are evangelical in their religious views. But for the most part, while holding important truths of revelation, they also hold such great errors as completely overlay or neutralize these truths. For example, they

observe the sacraments of baptism and the Lord's Supper; but they add to these five other sacraments, while these two in their administration are seriously changed from the simple order of the Scriptural sacraments, and in their meaning they are regarded as passports to heaven, no matter what may be the moral character of those who receive them. It cannot be doubted that most Romanists expect salvation because of their outward conformity to the requirements of their Church, and make little or nothing of regeneration by the Holy Spirit, faith in Christ alone, and a life of evangelical service to God and man. Most of them are ignorant of the Scriptures, and are not permitted to read them; most of them are in bondage to their priests; most of them, priests and people alike, need to be taught the way of salvation. It is not our object here to dwell on the great errors and evils of Romanism. We believe it to be in all its aspects, religious, political, social, a dreadful system of evil. Alas, what great numbers of our fellow-men are under its power! We pity them deeply, and pray for them. We would give the gospel to them as the greatest blessing. And we are grateful that our Church has been led to regard missions to Romanists as a proper part of its Church-work.

This work should be under the direction of the Church itself, and not of mere Societies; for the same reasons that have led our Christian people to place other foreign missions and all home missions under this direction. Thereby we are in the line of the great commission of the Church, and so may best hope for the presence of our Lord with his servants in their efforts to preach the gospel to every creature. Thereby we have the best security that the gospel will be preached in its purity and its fulness, and this by men called and qualified for this great work. Thereby, we have the best guaranty against errors and evils that spring up more readily in an unevangelized than in a Christian country. A strong argument for our Presbyterian views of doctrine, church order and discipline, can be drawn from their practical development on missionary ground, as in the first age of Christianity. Thereby, moreover, we simplify our home administration of the work of missions, and avoid much expense for executive service, and much embarrassment to our churches from the multiplication of societies and collections. The views here merely suggested have been long held as earnest convictions, formed without any reference to matters of recent occurrence.

Leaving theory for practice, our beloved Church is seeking the salvation of Roman Catholics: in this country, by all our ministers of the gospel, by all our home ministries for the spiritual welfare of our countrymen; abroad, in two ways. 1. By aiding our brethren in papal countries—Belgium, France, Italy, for instance—who hold substantially the same religious views and hopes with ourselves, to spread the knowledge of the gospel among their countrymen. These brethren, few in number, and having but very limited pecuniary means at their command, are yet admirably situated and well qualified, far better than any foreigners could be, for conducting missionary labors amongst their own people. They earnestly desire our assistance. See Mr. Prochet's letter in the last *Record*, as an example. And truly wonderful are the orderings of Providence within the last few years, opening the door before them in a way that should arrest the attention of the whole Christian Church. 2. By sending missionaries to the countries on our own continent that are still known as Roman Catholic—such as Brazil, United States of Colombia, Central America, Mexico, New Mexico, &c. We stand in special relations to the inhabitants of these countries. Great changes are going on amongst them, all tending to the overthrow of Romanism, and in important respects favoring the introduction of the gospel.

The missionary work of the Board in Europe, as outlined above, and its missions

in South America, particularly in Brazil, have already met with manifest tokens of the approval of God—see the last and previous Annual Reports of the Board. And now the time has come for enlarging our efforts, for sending our European brethren more liberal aid, and for sending out new laborers to these American countries. They will not long remain under the bondage of Rome; they are already breaking their fetters. We should pray and labor that their coming freedom may not be the license of infidelity, but the blessed liberty wherewith Christ makes his people free.

CHINESE IN CALIFORNIA.

The Rev. J. H. Condit sends the interesting letter here inserted, under date at San Francisco of September 30th.

I recently made a visit among the Chinese in Sacramento. There cannot be far from two thousand of them there. Quite a long section of one street is entirely devoted to them, and then they are scattered throughout the city in wash-houses, and as servants in families. I had the pleasure of baptizing a very interesting young man. When I was there last spring, I addressed the Chinese in one of the Sunday-schools. He was there, and went home very much delighted, and reported to his mistress that he had heard "a Melican man talk China about Jesus." The lady, the wife of one of the most prominent lawyers of our State, took a long, dark, lonely walk, to ask me to go and see the young man, whom she takes a great interest in, and treats almost as her own child. Since then he has been faithfully instructed by our colporteur, so that I found him well prepared for baptism. He has some relatives in the city, who hate the name of Jesus, and were bitterly opposed to his embracing the gospel. But he said that he was not afraid of them, so I baptized him in the presence of twenty or thirty Chinese in Brother Nash's church, and committed him to his pastoral care. On Sabbath afternoon, going out among the Chinese I found Sit Ah Moon on the street, preaching away, and joined him in a two hours' talk to a varying audience. There are a number more in Sacramento deeply impressed by the truth, whom I yet hope to see come out.

Dr. Cyrus Dickson, in his travels through the upper part of this State and Oregon, met many Chinese, and told us he would have given almost anything if he could have just spoken a good word to them in their own language. He advises us to go up and down among

them, shaking their hands, and showing them the sympathy and love of our Master. We wish to do what we can of this kind of work. Last Sabbath night we had a good chapel full, who listened attentively, while we spoke to them of the first promise of the coming Saviour. The Old Testament has a wonderful power in helping them to believe the New. The "Chinese Young Men's Christian Association" is flourishing. Their room was full at their last meeting, and two young boys tried their hand at speaking about the gospel, and did very well. The Society has just completed their Constitution, and are going to have it printed and scattered through the city. They are very much in need of *larger and better rooms*. They have only one small, dingy, close room. They have to practise Brother Loomis' squeezing process.

We have had the pleasure of greeting and sending on their way rejoicing, a goodly number of missionaries by this steamer for China. Brother Preston, who was seventeen years in China, has with his family been stopping with us a week on his return. The Chinese are delighted with his beautiful speaking of their language. I was also pleased to see Brother McDonald of Siam, whom I knew in the seminary, who with his family is on his return to his field. Brother Mills, of Shantung, barely reached here in time to get aboard of the steamer. God speed them all, old missionaries and new, on their way, and greatly bless them in their work!

GOOD NEWS FROM BOGOTA.

The Rev. T. F. Wallace, of the mission in the United States of Colombia, writes as follows, under date of July 14th:

Last Sabbath the Sacrament of the Lord's Supper was administered in our chapel here. It was an interesting, and I trust profitable season, not only for

those who communed, but also for those who were mere spectators. Two persons were received on examination. One of them has been a regular attendant on our preaching for several years, and since Mr. B—— left, has corrected my sermons. He is a government clerk, is a young man of considerable talent, has written some fifteen or twenty hymns in Spanish, and had music set to a number of them, which we have used already in our worship. He is married to a sister of a Mr. C——, who has been a member of the church for several years. A few years ago he was a sceptic, if not an infidel, and it was through the instrumentality of his brother-in-law that he was brought to consider the subject of religion. He has had one of his children baptized by us, and expects to have another baptized before long. His wife visits us, and has been to our services several times, and, were it not for her mother, who is quite a strong Catholic, very old, and a great sufferer, I think she would be inclined to think seriously of taking the step her husband has. The other person received was Mrs. ——; she and her husband are from the States. This lady is the mother of five children, two of whom, with Mr. Pitkin's child, I baptized publicly in our chapel on the Sabbath of communion. We did so at this time that our mode of baptism might be witnessed by the largest number possible, as there are many here who have never witnessed the ceremony, and many are not aware that we baptize at all. The attendance on this day was larger than usual, and we have heard that several who had never before witnessed the administration of the Lord's Supper or baptism by Protestants, were very much impressed with the simplicity and solemnity of the ceremonies and the services attending them. There were three or four who manifested a desire to be connected with us, but as some were compelled to be absent from the city at the time, and others did not give satisfactory evidence of being prepared to take such a step, none but the two mentioned were received; although some others might have been, had circumstances permitted. Our custom has been, in most cases, to have the persons who apply for admission wait until the communion season following the one at which they applied. This gives us more time to instruct them, and an opportunity also of judging better of the sincerity of their motives and the genuineness of conversion.

We have now a great controversy going on here in the newspapers in this city on the question of *tithes*. The Archbishop issued a decree a few months since, requiring all who call themselves Catholics to pay tithes on pain of excommunication, and the refusal of the sacrament of extreme unction in the hour of death, not only to the person himself, but to his children to the third or fourth generation, unless the said descendants pay up all arrears. The step is a bad one for Romanism, but one that will hasten the work of reform, for which we are praying and laboring.

SIDON FEMALE SEMINARY.

The Rev. W. W. Eddy, under date of August 10th, sends a very satisfactory account of this invaluable missionary school.

Allow me to lay before you, and through you, before the Church, a brief statement respecting the *Sidon Female Seminary*, and its relation to the missionary work in Syria.

It is nine years since it was established. Its first teacher was Miss Mason, now in the United States. Afterwards it was conducted by Mrs. Watson, then by native teachers alone, and for the last three years by Miss Jacombs. The missionaries of the station are the responsible heads of the seminary, and this responsibility has fallen of late years mostly upon Mrs. Eddy, who has much of the time given daily instructions in the school.

It is emphatically a child of the mission, designed not so much to further the general work of female education in the land, as to perform a specific work in preparing females to be coadjutors in the evangelization of Syria. It is *strictly a training-school for female native helpers*.

Its expenses have been met by direct appropriations from mission funds.

Its aim is to receive only *the children of Protestants*, these from the different stations of the mission, to select those who have learned to read in the day-schools in their villages, and who have given promise of usefulness.

The instruction is given *wholly in the Arabic language*. The studies pursued are those of which the pupils will be likely to make practical use hereafter. *Bible knowledge* is made prominent above all other.

The *manual labor of the school* is done

by the pupils, this partly for economy, and partly to give them instruction in rightly performing household work, and to prevent their being unfitted for home duties; the temptation in this country being strong to regard labor as degrading particularly for "the daughter of a seminary."

We would not feel authorized to employ mission funds, in boarding for four years girls of other than Protestant families, since such are early married off into other sects, and their influence is apparently lost to the missionary work. There is no result gained in such cases proportionate to the expenditure incurred. (An exception to this rule has been made by a vote of the mission in behalf of Druze girls, on account of the desirableness of taking advantage of every means possible of gaining an influence over Druze minds and hearts.)

As it is now, I know of no department of missionary work where the returns for expense and labor are so speedy and so large, as they have proved in this seminary. Here is emphatically a place for a wise investment of money and toil, both for the missionaries here and for the churches at home.

A strong religious influence is brought to bear upon the pupils; from the nature of the studies pursued, from the efforts made by the teachers for their conversion, and from their daily contact with the missionaries. Generally the evening devotions are conducted by one of the missionaries; and these efforts in behalf of the scholars have been owned by the head of the church, and saving results have been witnessed during nearly every year of the seminary's history.

Sidon is a favorable position for such an institution. It is *healthful*. Expenses here are less than they would be in most other places. It is out of the way of the tide of fashion and superficial civilization which has set in so powerfully from Europe upon other places. The associations thrown around the girls are not such as to make them dissatisfied with their mountain homes, and unfitted to return to their humble spheres.

Simplicity of living, not inconsistent with strict neatness and comfort, is aimed at, and easily maintained in Sidon.

It is a pleasant feature in the history of this institution, that while strictly under the eye of the mission, conformed to its rules and working out its ends, it

has received the coöperative aid of members of the Established Church in England, who as a society for promoting female education in the east, have sent out and pay the salary of the principal teacher, Miss Jacombs.

Such a concurrence of nationalities and sects in sympathy and aid is perhaps unique in its character. Nothing certainly could be happier than its present working.

A day-school for girls is connected with the seminary, and the older pupils in the boarding department aid in instruction in the other. To this, members of all sects are admitted, and it has been a special gratification that thus several Mohammedan girls have been brought into contact with the truth.

The numbers of boarding-scholars taught this year has been *nineteen*. Twenty exhaust the capacity of the building, and is probably as large a number of hopeful Protestant girls as we can find at this time, who desire to avail themselves of these advantages. Thus limited, the institution partakes more of the character of a family school, allowing of a closer watch and a stronger religious influence than would be possible where the number of scholars is greater.

The total of expense for a single pupil for the year is *forty dollars in gold*. This includes the rent of the school building and the wages of all the other teachers besides Miss Jacombs, which is met by a society in England.

With this statement presented to the Board, it only remains to bespeak from them in behalf of "the Sidon Female Seminary," such consideration as they are doubtless ready to bestow; also to ask for it appropriate mention in the missionary periodicals, as one of the institutions established in Syria for its evangelization.

If deemed proper, we should like to see the name of Miss Mary Jacombs mentioned among those of the female teachers, and that it be made known to the Sabbath-schools what it costs to support a pupil in Sidon, that thus their sympathy and aid may be given.

It is hardly necessary to add, that no direct aid is asked for the seminary, other than may be rendered by the ordinary contributions to the treasury of the Board.

A LETTER FROM MISS LORING.

The following letter, received by the Juvenile Missionary Association of the

Presbyterian Sabbath-school in Scranton, Pa., from their missionary, will be read with interest by all Sabbath-school children, as well as by many readers of older years:

MT. LEBANON, Aug. 9th, 1871.

My Dear Friends of the Juvenile Missionary Association—I received, not long since, a letter from your president, Mr. Hand, containing a long, loud cry for more letters from Syria. Where four hundred whom I love, join in the cry, it must certainly be heeded; for he writes me of your deep interest in the missionary work, and I assure you *nothing* more gladdens my heart here in this far-off country, than to know that these four hundred are loving and praying for me. When tired, and feeling sad over the difficulties of this language I am trying to learn, it cheers me and gives me fresh courage to hear from the little missionary band in Scranton. Jesus is watching you in your noble work, my young friends, and will *bless* you in it. What can be more acceptable in His sight than a band of children *denying themselves* to help on His cause among the dark places of the earth. You deserve frequent letters, and I gladly write to you when I have time.

Would you like to hear something of this Arabic language of which I spoke? It would be impossible to give you an idea of the eight sounds which trouble foreigners so much. If you could listen to an Arab you would think his vocal organs were in danger of being used up at a very early age: in making *one* of the sounds he seems to *crack* his *palate*; in another it seems like the explosion of the lungs attended by a rushing mighty wind; one is a perfect *snarl*, and another which is a *little* similar to our *k*, sounds like the clearing of the throat in a very bad cold; there is still another one, which I think must have been invented at the Tower of Babel by the man who, in his *hurry*, let a hot brick fall on his foot. We Americans, in acquiring these sounds, are obliged to have our throats all made over again, which operation is attended sometimes by soreness and pain. Another difficulty is, that the language contained in books is not at all like the *spoken* language; if any one speaks according to the rules of the grammar, every one, even the best educated, laughs at him, and he cannot be understood; so we have two

languages to learn, the *book* and the common talk.

I presume you have heard that the Syrians are famous for their numerous compliments which they call *salams*; they have set phrases, and if you do not use a certain one in reply to theirs, they *laugh*. It is almost impossible to make one tell you about his health, though he may have been very sick and you are anxious to know. I will give you a *sample*. In meeting in the morning you say, "Neharrak sied," (may your day be happy). The other replies, "Neharrak mabarrak," (may your day be blessed). "Caf harlak?" (how do you do?) Reply, "Caf harlak?" You ask *again*, "How do you do?" He replies, "Salamtak," (your peace). You say, "How is your health now." He says, "Sellem omrak," (may your life be peaceful). "Are you better now?" He answers, "Towell omrak," (may your life be lengthened). You say, "I hope you are getting well." Again he replies, "Ullah yusalma," (God give you peace). And so we despair of hearing about his health, and inquire about his children at home; he replies, "They kiss your hand." On coming in from a walk or ride, if you ask how he enjoyed it, he says, "Kinny miskteheeky," (I *longed* for you). When you tell a girl her dress is pretty, she answers, "May your *life* be *pretty*." Tell a man his child does well in school, he says, "Under your glances;" you are expected to reply, "Under the glances of God." So, much of their time is spent in paying compliments. After they have been in the room with you half an hour, if there happens to be a pause they will begin again, "Neharrak sied," "Salamtak," &c. These compliments are accompanied with many motions, such as touching their forehead and chin, or taking your hand and touching it to their forehead and lips.

When they say "I don't know," they shrug the right shoulder, throw the hands backward, and draw down the mouth; but the most disagreeable gesture of *all*, is one they use to express *nothingness*, or a *lack of something*; ask a man how much money he has; if he has *none*, he puts the end of his fore finger and thumb together, snaps the thumb against his teeth, and then brings them down firmly pressed almost into your face, without saying a word; everybody knows that that means he hasn't a *cent* to his *name*. I asked a girl, who had taken only two or three music lessons, how many lessons she

had taken, and she made that gesture without speaking.

I am going to copy for you an invitation which we received to a wedding a short time ago; they carry their compliments into their letters to their most intimate friends. Here is the invitation; it was addressed to Miss Everett, Miss Jackson, and myself. "Her excellency, the illustrious, the honorable, the revered lady, Miss Everett: It is requested from you that you honor our place, your place, with their honors, Miss Jackson and Miss Loring, to-morrow, falling in the 13th May, the fifth hour (*Frank time*) after dinner, where will be our receiving of the secret, holy crown, and this will increase our indebtedness to you. Written in the 12th of May, 1871. The *suppliant*, Michael El Mosshalamy, [the groom]."

In my next letter to you I will tell you about the wedding and the *holy crown*.

You see my letter is dated from Mt. Lebanon. Will you look in your Bibles and see if you can find anything said about these mountains? Our summer home is on the outskirts of a small village called Aitai, two thousand feet

above the sea. I think God never made a more beautiful picture than is spread out before my eyes; these terraced mountains with their rows of mulberry and fig trees; here and there a little village towering like an eagle's nest on some high crag, or nestled down in a quiet valley. Down on the plain below, is the largest olive grove in the world, and beyond that is the *sands*, a young desert of reddish sand, which, when the morning sun streams down upon it, forms the brilliant coloring of this huge picture. Then stretched out beyond the desert is the deep blue sea. Oh! I wish you could all be here and get your *souls* filled with this grandeur! I think if you had ridden with me to-night, and had seen the sun set in the sea, and the lights and shadows on the mountains, it would have lifted you out of your saddles. I thank God that He has given me a love for the beautiful and the beauties of nature to gratify it. But in the midst of all this light and beauty there are thousands sitting "in darkness and the shadow of death." Will you pray that their feet may be guided "into the way of peace?"

DONATIONS TO THE BOARD OF FOREIGN MISSIONS, IN SEPTEMBER 1871.

SYNOD OF ALBANY.—*Pby of Champlain*—Burke ch, earnings of a boy 50

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Churchville ch 30; 1st ch Sab-sch, Baltimore, for sch in Canton 100, to ed child 25, ex 25 = 150. *Pby of New Castle*—Central ch, Wilmington 60 68 \$240 68

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Concord ch 7, Miss M Gaze 1 = 8; Greenfield Sab-sch, class of little boys 50 cts. *Pby of Cincinnati*—Wyoming Sab-sch, for Sidon sch 20; 7th ch Sab-sch, Cincinnati 85 70; 2d ch Cincinnati 6 30; College Hill ch Sab-sch, to ed two children at Gaboon 30. *Pby of Dayton*—First ch Xenia 308 55; 1st ch Miami City 50 509 05

SYNOD OF CLEVELAND.—*Pby of Cleveland*—Memorial ch, Cleveland 10. *Pby of Mahoning*—Bazetta ch. Deacon Silas Leonard 10. *Pby of St Clairsville*—Nottingham ch 87. *Pby of Steubenville*—Annapolis ch 21 05; Richmond ch 12 83, Sab-sch 6 35 = 19 18; Yellow Creek ch 34 75, a "Friend of Christ" 25 = 59 75; Deersville ch 13 221 98

SYNOD OF COLUMBUS.—*Pby of Columbus*—Lower Liberty ch 3; Amanda ch 14 10. *Pby of Wooster*—Shelby ch Sab-sch 10 27 10

SYNOD OF ERIE.—*Pby of Erie*—Tideoute ch 30 20; 1st ch Erie 52 13; Cool Spring and Salem chs, to con James Walker, Wm Wood, and Mrs Martha Stinson *Life Members* 77; North East ch 42; Mt Pleasant ch 10. *Pby of Kittanning*—Srader Grove Sab-sch 10 65; Indiana ch, Thos Laughlin 200; Washington ch 7; Currie's Run ch 19 10 448 03

SYNOD OF GENEVA.—*Pby of Chemung*—Mecklinburg ch 14 45; Eddytown ch 13 75. *Pby of Geneva*—Oaks Corner ch 12; Gorham ch 21. *Pby of Steuben*—Campbelltown ch 27 86 89 06

SYNOD OF HARRISBURG.—*Pby of Carlisle*—Great Cobewago ch 57 50; Lower Path Valley ch, a friend 20; Market Square ch, Harrisburg 660 06. *Pby of Huntingdon*—Fruit Hill Sab-sch 7 50;

Spruce Hill Sab-sch 7 10; Shade Gap Sab-sch 2 75; West Kishacoquillas ch, Bellefonte Sab-sch 25; Lower Tuscarora ch, Jos and Maggie Kelly 25; Bellefonte ch 500 1,304 91

SYNOD OF ILLINOIS, CENTRAL.—*Pby of Peoria*—"Friends" 6 75. *Pby of Schuyler*—First ch Sab-sch Monmouth 25 31 75

SYNOD OF ILLINOIS, NORTH.—*Pby of Chicago*—Central ch, Joliet 68 35; 1st ch Thornton 2 10, Rev E R Davis 2 9 = 5; 8th ch Chicago 85 20. *Pby of Rock River*—Beulah Sab-sch, Orion 2 50 161 05

SYNOD OF ILLINOIS, SOUTH.—*Pby of Alton*—Zion Ger ch 18; Brighton ch Sab-sch 3 15. *Pby of Mattoon*—Mattoon ch 7 50 28 65

SYNOD OF INDIANA, NORTH.—*Pby of Crawfordsville*—Dayton ch 25; Bethany Sab-sch 10; Rockville ch 20 75; 1st ch Sab-sch, Crawfordsville 6 70; Clinton ch 10. *Pby of Logansport*—Centre ch 1; Union ch 4 77 45

SYNOD OF INDIANA, SOUTH.—*Pby of Indianapolis*—Putnamville ch 10 00

SYNOD OF IOWA, NORTH.—*Pby of Cedar Rapids*—Wyoming ch 20 40; Scotch Grove Sab-sch 5 30; Bethel Sab-sch 3 20; 1st ch Cedar Rapids 6 82. *Pby of Dubuque*—McGregor ch 5. *Pby of Waterloo*—Grundy Centre ch 1 41 72

SYNOD OF IOWA, SOUTH.—*Pby of Missouri River*—Bull Creek ch 1 25; Clarinda ch 7 54 8 79

SYNOD OF KENTUCKY.—*Pby of Ebenezer*—Second ch Lexington, Mrs Haines 2 50; Sab-sch 35 37 50

SYNOD OF LONG ISLAND.—*Pby of Brookhym*—South 3d st ch Williamsburgh 30 33; Geneva ch, of which 30 to con Alonzo C Farnham. *Life Member* 32 10; Throop Ave ch 18 50; 1st ch, Remsen st 25 78. *Pby of Long Island*—Amagansett ch Sab-sch 5 25; Greenport ch 17. *Pby of Nassau*—Astoria ch 28 86 157 82

SYNOD OF MICHIGAN.—*Pby of Detroit*—First ch

Unandilla 5; Plainfield ch 4 28; Holly ch 25 75.
Pby of Grand Rapids—First ch Grand Haven 17 60; Marquette ch 281 59; Mr V B Cochran 5 = 286 59. *Pby of Lansing*—Parma ch 15; Stockbridge ch 6 72. *Pby of Saginaw*—East Tawas ch 50 361 44

SYNOD OF MINNESOTA.—*Pby of Mankato*—First ch Blue Earth City 10 62. *Pby of St Paul*—Westminster ch Minneapolis 10 61; 2d ch Stillwater 8 00. *Pby of Winona*—Oronoco ch 3 32 23

SYNOD OF NEW JERSEY.—*Pby of Elizabeth*—Central ch Summit 30 70. *Pby of Jersey City*—Englewood ch 783 60. *Pby of Monmouth*—Shrewsbury Sab-sch, Mrs Wilson's class 1 60; Mana and Ella Vandemere 1 30 = 2 90; Port Washington Sab-sch 831. *Pby of Morris and Orange*—South st ch, Morristown 75; a member 150 = 225. *Pby of Newark*—Caldwell ch 67 08; 3d ch Newark 25 10; Wickliffe ch 8 48. *Pby of New Brunswick*—Ewing ch 21; Stony Brook Sab-sch 3. *Pby of Newton*—First ch Greenwich 113 25. *Pby of West Jersey*—Clayton Sab-sch 10 05 1,298 47

SYNOD OF NEW YORK.—*Pby of Boston*—First ch Sab-sch Newburyport, to sup child at at Tungchow 25. *Pby of Hudson*—First ch Washingtonville 33 24; Monroe ch 5 12; Bloomingburg ch 5. *Pby of New York*—Briek ch Chapel 5 30; 1st ch New York, a member 500; 11th ch N Y 5; 4th Ave ch 8 20; Ch of the Covenant 250. *Pby of North River*—First ch Highlands 18 45; 1st ch Newburgh 300, Sab-sch, for scholarship, Beirut Seminary 125 = 425; Calvary ch, Newburgh 60 25; South America ch 72. *Pby of Westchester*—White Plains ch Sab-sch 10; 1st ch Peekskill 58 86; 1st ch Yonkers 22 92; 2d ch Peekskill 96 91 1,601 25

SYNOD OF PACIFIC.—*Pby of San José*—Westminster ch, Santa Clara 1 00

SYNOD OF PHILADELPHIA.—*Pby of Chester*—Waynesburg ch 8 80; 1st ch Westchester 69 73. *Pby of Lackawanna*—Montrose ch 25 50, D P 4 = 29 50; Wilkesbarre ch 145; Harford ch 2 668. *Pby of Lehigh*—First ch Easton 102; Eckley ch 18 50; Upper Lehigh ch 13 50. *Pby of Philadelphia*—Calvary ch 1,500; South Western ch 22. *Pby of Philadelphia Central*—North Tenth st ch, no con 9. Memorial 5, for Tungchow 50 = 64. *Pby of Philadelphia, North*—First ch Chestnut Hill 313, Sab-sch 12 = 325; Neshaminy ch of Warwick 52; Doylestown ch 52 68; Deep Run ch 3 32. *Pby of Westminster*—Slatesville ch 53 46 2,486 17

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Tent Sab-sch 15 45

SYNOD OF TOLEDO.—*Pby of Bellefontaine*—Bucyrus ch, Andrew Kerr, to con Mrs Kerr *Life Member* 50. *Pby of Lima*—Delphos ch 4 45, Sab-sch 7 = 11 45. *Pby of Maumee*—Westminster ch, Toledo 75 136 45

SYNOD OF UTICA.—*Pby of Binghamton*—Second ch Coventry 143. *Pby of Otsego*—Cooperstown ch 318. Woman's Foreign Missy Soc'y 10 = 328. *Pby of Syracuse*—Pompey ch 40; 1st ch Cazenovia 90 13; Jordan ch 15; 1st ch Oswego 24 96 641 09

SYNOD OF WESTERN NEW YORK.—*Pby of Genesee*—Perry ch 23 27; Warsaw ch 50; Corfu ch 8. *Pby of Genesee Valley*—Burns ch, for Syria 1 50. *Pby of Niagara*—Millville ch 29 50 112 27

SYNOD OF WISCONSIN.—*Pby of Wisconsin River*—Ger ch Piatteville 4 00

Total receipts from churches, \$10,085 91

LEGACIES.—Legacy of Benj Campbell, dec'd, Uniontown, Pa 50; Legacy of Peter B Porter, dec'd, Niagara Falls, N Y 2000; Legacy of Wm Hempstead, dec'd, Galena, Ill 50 2,100 00

WOMAN'S BOARD OF FOREIGN MISSIONS.—Woman's Board of Foreign Missions, Chicago 695 23; Woman's Foreign Miss Soc'y, Phila 937 75, gold 100, prem 13 = 1,050 75 1,745 98

SYNOD OF REF PRESB CHURCH.—First Ref Presby ch N Y, Peter Harvie 27 81, Sab-sch, to sup sch

83 45 = 111 26; 1st Ref Presby ch Sab-sch Chicago, to sup A M Stewart 67 86 160 12

MISCELLANEOUS.—A friend for Waldenses 2; Memorial Fund 1,638 05; Bertie Lorimer 3; Society of Inq. Oxford Female College 10 61; Jno B Love, Phila 250; Trustees of Presby House 665; L C, missy's box 1; Mrs M C Boyd, Baltimore, to con Margaret C Webster *Life Director* 100; Miss ch, Cattaraugus Reservation 12 21; A friend, per Rev Wm Walker, to sup girl at Gaboon 22 50; Some little girls, Hanover, Ind 3; Mary E Logan's Sab-sch class 2; Rev Dr Shaw's family 20; Mrs F Scott, Windham, Ohio 2; Miss A M Bryan, for Miss Dickey's sch 25; O Comstock, Avon 50; Rev Peter Kendall 5; for Mexico 5; "Blairsville," Pa, for sup of child under Miss Dickey 30; "Cash," from a friend, for Syria Miss 100; Rev Robt Hays, Inverness, Ohio 6 53; A friend of missions 100; J N D. Lost Creek, W Va 2 50; Rev Jno Pitkin, Milford, Ohio 10 3,110 40

Total Receipts in September, 1871, \$17,211 41

Total Receipts from May 1st, 1871, \$85,527 75

SPECIAL CONTRIBUTIONS.—*For Gaboon Yacht*—Memorial Fund 120 91; Thos H Dickson and wife, Phila 5; Ogdensburg Sab-sch, N Y 40 \$165 91

Mrs Willson, Ironton, Ohio, for sufferers by famine in Persia \$5 00

Miss P T Magie, for translating and publishing work on Theology for Syria Mission \$50 00

WM. RANKIN, Treasurer,

23 Centre Street, New York.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to the Rev. JOHN C. LOWRIE, Rev. DAVID IRVING, or Rev. FRANK F. ELLINWOOD, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Esq., Treasurer—same address.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the Steamers nearest the first and fifteenth of each month. Postage: from New York to LIBERIA and CORISO, 16 cents for each ½ oz weight; to SIAM 28 cents for each ½ oz weight; to INDIA via Southampton 22 cents for each ½ oz weight; to CHINA and JAPAN, via San Francisco 10 cents for each ½ oz weight; to U. S. of Colombia, 18 cents for each ½ oz weight. The steamer for BRAZIL leaves on the 23d of each month; postage 15 cents for each ½ oz weight. Syria 15 cents each ½ oz weight; Persia 15 cents each ½ oz weight. Postage on newspapers 6 cents each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.

Of the Newspaper edition, a copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre st., New York.

Letters to BRAZIL and NEW GRENADA may be sent direct from any post office, and need not be forwarded to the Mission House. The steamer for Brazil leaves New York on the 22d of each month; postage, 10 cents on each ½ oz weight. Steamers for Aspinwall leave on the 5th and 21st of each month; postage to Bogota, 18 cents.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The Pamphlet edition is published monthly, at \$1.00 a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

BOARD OF PUBLICATION.

No. 1334 Chestnut Street, Philadelphia.

Letters relating to donations of books and tracts, the appointment of Colporteurs, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D.D., *Corresponding Secretary*.

Manuscripts, and communications concerning matter offered for publication, to the Rev. JOHN W. DULLES, *Editorial Secretary*.

Correspondence of Colporteurs, remittances of money, and donations, to Mr. WINTHROP SARGENT, Superintendent of Colportage and Treasurer.

Orders for Books (except from Colporteurs) and Business Correspondence, to Mr. JOHN A. BLACK.

Subscriptions to *The Presbyterian Monthly Record* and the *Sabbath-School Visitor*, and payments for the same, to Mr. PETER WALKER.

STRENGTH GIVEN BY HELP.

Why take collections for the Board of Publication? Not for its business—that takes care of itself; but that aid may be given to hundreds of our churches, that by such aid are cheered, strengthened, and made useful. Scores of calls for assistance are acted upon by the Board every month, and no worthy appeal is refused. The working of this form of Church beneficence can be understood by extracts from a few of the many letters of the same tenor that are daily received at the Presbyterian House.

The following is from the pastor of a mission church of

SAN FRANCISCO, CALIFORNIA.

“In behalf of the Emanuel Presbyterian Church and Sabbath-school of this city, I present to you and the Presbyterian Board of Publication, whose agent you are, the thanks of the church and Sabbath-school for the truly generous donation of two hundred of the choice and beautiful Sabbath-school books published by the Board. It gave new life to our mission Sabbath-school. We are a mission; though we are an organized church, yet we are poor indeed, having no church lot or building. We worship in a beautiful room, but it is our own hired room. We have now a Sabbath-school of one hundred and fifty scholars, and we think that soon it will number two hundred. When we received your valuable present our school was somewhat depressed, and we did not see how we could go on and meet our expenses. The school then numbered only ninety or one hundred scholars, and some of them were saying, ‘If we cannot have books we will not come.’ We have heard nothing of that kind since. God bless your Board, and help you to continue to do for poor and needy Sabbath-schools what you have done for ours. And I, as the minister of Emanuel Presbyterian Church, gratefully acknowledge my own indebtedness for a donation of fifty of your choice books. As I look into them, sermons are inspired; and if I am not now a better preacher, your Board is not at fault.

“At the time we were made so glad by your donations, last October, 1870, I met a Mrs. Judge B—— from Cañon City, Oregon; she was visiting in this city; she is a warm-hearted Christian woman, and a Presbyterian. She came to our little church and expressed her sympathy and her ‘God bless you.’ Then she told me what had happened to them. They had built a hall for Sabbath-school, and had furnished it and gathered the children. They had put into it a melodeon, all at great cost for them; for they were few, and had no minister. Just before

she left home a fire swept the town and the hall, and all in it was burnt to ashes. I told her of your Board, and how you had treated us, and then I told your agent, Rev. Mr. Wells, of her story. My repeating it, and Brother Wells hearing it, secured for them also a donation of fifty volumes. How glad Mrs. B—— was when she looked at them. Her thanks were more numerous than the books. I did not see, but imagine that the eyes of the children in Cañon City, Oregon, opened wider and wider at sight of those beautiful books.

“For them and for Emanuel Church please accept heart-warm thanks, and we will remember, both of us, that contribution which alone keeps the fountain running.”

“A GOD-SEND.”

From Ohio come these warm words. “As superintendent of Zion Mission Sabbath-school, I have the pleasure of acknowledging a kind and liberal donation of books to our school by the Presbyterian Board of Publication.

“In doing so I can truly say that they came to us a precious God-send. On last Sabbath they were first presented to the school, and it is impossible to depict the interest and delight with which they were received. Teachers and scholars seemed to vie with each other in their expressions of gratitude and pleasure. The singing books, especially, gave great satisfaction, and added new interest to the school. I think I can safely say, after an experience of several years in the Sabbath-school work, and an acquaintance of considerable extent with the various publications of Sabbath-school music, I know of no book which I can so heartily recommend as the ‘Children’s Praise.’ The catechisms have been distributed among the pupils; the teachers are interesting themselves in having them committed and recited. The beautiful and interesting books, as they are passed around week after week among the various families, who can tell the good they may accomplish by the aid of the Holy Spirit accompanying them.

“May He, whose is the work, bless the pages so kindly granted for the aid of the needy, to the salvation of many. But what shall we offer to the Board in return for this favor? Like one of old, silver and gold we have none, but such as we have we will give—our most heartfelt prayers and the thanks of many happy children.”

NEBRASKA THANKS.

From Fontanelle, Nebraska, the Rev. J. R. Adam writes:

“To say the books were a very welcome and unexpected surprise, and give the greatest satisfaction, is by no means expressing half the gratitude we feel to the Board for your generous donation. We are now completely supplied with books of necessary kinds for carrying on our school, and the children feel much encouraged to think they are remembered by our far-off Eastern friends. The Board has done nobly by us, more than we would have thought of asking for, and we now hope soon to be able to return to you something more substantial than thanks, and to do our part in aiding you in like manner to assist other destitute schools in our frontier settlements. We have now a nice, comfortable house of worship, regular preaching, good congregations; where only about two years ago were no white settlers, and only the Indians roamed over these beautiful prairies, now being made still more beautiful by the hand of industry, and are travelled daily by the iron horse. Our church is still weak in numbers, and would be much strengthened by the addition of a few good Presbyterian families. Those seeking a home in the West would find a good opening here, both temporally and spiritually. May the Lord bless you in carrying on your good work.”

A GRANT APPRECIATED.

One of our ministers in Iowa thus writes on the receipt of a Sabbath-school library from the Presbyterian Board of Publication:

"Your highly esteemed favor of last month, with the accompanying noble package of books for Rock Creek Church Sabbath-school, came in due time to hand. My answer has been unavoidably delayed. In the first place, my head, heart, and hands have *all* been full in preparing and sending my daughter Mary to the Persian Mission. And then I had to get up a desk for the books that would be worthy of their reception. This I made with my own hands last week—not a bad job either, though I am no cabinet-maker—out of black walnut, and put in the books all numbered and marked. In the meantime, I have been poring over volume after volume of the library. I know it would have made you right glad to have witnessed the joyful look of mingled thankfulness and pleasure on last Sabbath morning, when I unlocked that desk with its unseen treasure of beautifully bound books.

"For this munificent appropriation of our Board of Publication we wish to express our united and hearty thanks.

"We shall enter forthwith upon a system of systematic giving for this Board. It has hitherto been my difficulty in urging the claims of *this Board* upon the liberal attention of my people, that it is a self-sustaining, if not a money-making Board, and does not need any aid from the churches. I have all along known that this was incorrect, but found it quite difficult to lead others to see the truth. This gift of the Board, not of cast-off and unsaleable books, but the very best and prettiest bound books imaginable, is an *argumentum ad hominem et oculum* of the noble designs and workings of our Board of Publication.

"We, as a church and Sabbath-school, return our thanks for the gift, and intend to be more than ever active and liberal in our contributions to our Publication Board. What admirable selections to arouse my church from her apathy upon the subject of 'Foreign Missions.' I hope to see the fruit of increased intelligence through these books, in the increased liberality of the church to *all our Boards*."

FORCES RALLIED BY A DONATION.

From Rev. Wm. Campbell, De Soto, Iowa. "The package of books which you sent, expressive of your sympathy with our Sabbath-school in their loss by the late storm, has been received, and I am requested by the school to express to you their sincere thanks for your generous and timely gift. Inspired by the new books, they went to work to raise money to procure a good case in which to keep them, so that when not in circulation hereafter they will be secure from injury.

"On last Sabbath an effort was made to raise money to repair the church edifice. In the church and congregation nearly every one did something. Then in the Sabbath-school I think each child contributed something. On next Tuesday evening the ladies will hold a sociable for the same end. So that you see all our forces have been rallied by your kind donation, and the prospect is good that, aided by our *Church Erection Board*, we shall very soon possess our house as good as new once more, or at least if not as good as new, made strong and safe against further storms, and attractive and pleasant as our Sabbath home.

"You may be assured that you have the place nearest the heart of eighty children and teachers in the De Soto Sabbath-school, and an interest every Sabbath in their prayers."

BASKET OF BARLEY LOAVES.

Few of our books receive so prompt a recognition of their merit as "A Basket of Barley Loaves," a small volume of devotional readings recently published by the Board. (Price 75 cents.)

The Reformed Church Monthly says of it:

"Many a one, cheered and comforted by the precious words of this precious volume, will be glad that book-making had not come to an end before it was written and issued. Few books of so few pages contain so much counsel and encouragement for those who 'crave more of Christ in the soul and in the daily life, and who long for holiness and assurance' in Him. For the best of this 'Basket of Barley Loaves' is, that each one is leavened with the 'Bread of Life.'

"A precious little book," says the *Old School Presbyterian*, "prepared by one who has evidently been taught of God, and to whom Jesus is the altogether lovely one. These little 'loaves' will feed the soul and strengthen it unto assurance."

In a similar strain are the words of the *Sunday-School Times*:

"A series of meditations singularly beautiful. We do not see how it would be possible for a Christian of refinement and culture to take this little volume into the closet with him, and not be profited by it. While it would be likely to advantage almost any reader, yet it seems particularly fitted for those who love to lead a life hid with Christ in God, and whose Christianity cometh not with observation and show, but seeks retirement. To all such, we are sure it will be a boon of no common value."

"My wife wants a dozen of them to give to her friends," writes an intelligent layman.

 ERROR CORRECTED.

In the "Testimonies of the General Assemblies of the Presbyterian Church against Intemperance," the action of the Assembly of 1818 should read: "*They earnestly recommended,*" in place of "*They enjoined,* therefore, the officers and members of our Church to abstain even from the common use of ardent spirits."

 NEW BOOKS.

The Teacher's Commentary on the Gospel Narratives of the Last Year of our Lord's Ministry. With Maps, Illustrations, and a complete Index. By Rev. Henry C. McCook. 513 pp. 12mo. Price, \$1.25.

This handsome and valuable volume has been prepared for the use of those who are teachers of God's word in Sabbath-schools, Bible classes, lecture rooms, and elsewhere. It embraces the

Lesson Papers of the First Westminster Series for Teachers, and forms a practical commentary upon that portion of the life and teaching of our Lord commonly assigned by harmonists to the last year of his ministry. In the arrangement of the matter, the convenience of the worker and student has been mainly consulted. Even those who may find it practicable to study an entire section

will not care to wade through the whole when occasion requires a *quick reference* to some point in the history or geography. And to those who do not care for these matters, and those who do not value practical reflections, it certainly will be an advantage that the exposition stands by itself unencumbered (as it is for the most part) by all except that which is really important to explain *the sense of the text*.

But to many, the ANALYSIS, with its practical and devotional thoughts, will be very helpful. The justification for the frequent devotional expressions and ejaculations is the firm conviction that anything which is helpful to the *spirituality* of the teacher, is great gain to him in the matter of aptness both to understand and to teach.

THE QUESTIONS are meant to serve the double purpose of assisting the teacher in the study and review of the lesson, and of furnishing indicators of the subject matter and of the manner of class questioning.

Under the SUPERINTENDENT'S DESK is grouped matter intended especially for the platform and the infant school. In the SCHOLARS' DIRECTORY the "Theme for Prayer" is worthy the especial attention of teachers and officers.

Many teachers who are already familiar with these NOTES, through the use of the Westminster Lessons, will wish to have them in permanent form. As the *second year's course* of the Westminster Lessons is a continuation of the studies in *The Last Year of our Lord's Ministry*, this volume will be of value to those who purpose to continue that course of study.

The INDEX is a new feature in Notes upon the sacred Writings.

Books sent by mail, post paid, on receipt of the price.

The MAPS have been drawn after the best and latest authorities, and will prove valuable to the teacher and student, as will also the numerous illustrative engravings.

The price has been made low (\$1.25) by the Board, so as to favor the purchasers of the book as far as possible.

Ella and Maggie; or, Working for Jesus. By Lillian. Two illustrations. Price 35 cents.

In "Ella and Maggie," we have a tale simple in plan and clear in style, not aiming at "sensationalism," but seeking pleasantly to show young Christians, especially girls, how they may work and witness for Christ. So natural and so common is the idea of *future* usefulness, that this lesson of *present* usefulness for the youngest of Christ's fold is one of great moment. To do good is here shown to be fully within the reach of those whose Christian as well as whose earthly life is in its spring-time.

Boy Life. Three illustrations. Price 60 cents.

This collection of incidents from real life will give the boys suggestions that they will do well to heed, and instruction that they will do well to follow.

Come to the Prayer-meeting. 18mo. tract, No. 139, pp. 16, is well adapted for circulation in our churches. A dollar would put a copy into each of a hundred pews, and do much good. Try it.

Why Don't You go to Church? By the Rev. John Waugh. 18mo tract, No. 140, pp 8, addresses those who deprive themselves of the benefit and privileges of God's house. Pastors and Home Missionaries could circulate it with advantage.

DONATIONS RECEIVED FOR THE MISSIONARY FUND OF THE PRESBYTERIAN BOARD OF PUBLICATION, SINCE LAST ACKNOWLEDGMENT.

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Walnut St, Louisville, ch	20 00	Sab-sch Red Spring	4 50
Louisville 4th ch	36 00	Sab-sch German ch, Platteville	4 07
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<i>Pby of Marion</i> —Marion 1st ch	15 00		
<i>Pby of Maumee</i> —Bryan ch Sab-sch	50 00		
<i>Pby of Mattoon</i> —Mattoon 1st ch	3 00		
Vandalia ch	7 02		
<i>Pby of Missouri River</i> —Falls City ch	25 00		
<i>Pby of Mohawk</i> —Oswego ch	74 65		
<i>Pby of Morris and Orange</i> —			
Sucasunna ch	15 60		
Fairmount ch	5 00		
Children's Missionary Society of the 1st			
ch Morristown	50 00		
<i>Pby of Nassau</i> —Hempstead ch	17 34		

MISCELLANEOUS.

Mrs P R Reelly, Bridge Hampton, N Y	2 00
Mrs J E D Klyn, Irvington, N Y	5 00
Legacy of Jno S Wilkins, dec'd, Buffalo,	
Pa	49 70
Rev James Dubuar, Michigan	1 34
Mr Baker, Chester, Pa	2 00
Rev H H Wells, Kingston, Pa	10 00

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N. B.—The sum of \$66.03 credited to 4th ch N. Y., in last *Record*, should have been to 4th Avenue ch.

BOARD OF CHURCH ERECTION.

Corresponding Secretary, REV. H. R. WILSON, D.D., 30 Vesey Street, New York.
Treasurer, NATHAN LANE, Esq., 69 Wall Street, New York.

Having just completed a tour of ten thousand miles through our Western States and Territories, we are profoundly impressed with a sense of the magnitude and importance of our work. The demand for church buildings is not only *great*, but *rapidly growing*, and getting further and still further in advance of our work. These houses of worship *must* be built, or our Church interests suffer greatly in those rapidly growing towns and settlements. Indeed, the missionaries can do but little without them. For want of church accommodations we are losing many of our members; in some instances entire families have been absorbed by other denominations. Will not *all* our churches who are furnished with sanctuaries assist us in giving a helping hand to these shelterless folds in their struggle to build before the storms of winter are upon them? If left shelterless for another winter, many of them will be scattered to the winds. Some of the missionaries with whom I met, implored me either to secure aid to help them build, or to secure for them a field of labor in the East, as they can do so little where they are, and are not willing to throw away the best part of their lives in comparative uselessness.

As stated on a former occasion, there are a number of feeble churches who commenced to build in expectation of receiving aid from the Memorial Fund, but failing to get it, have fallen back upon the Board of Church Erection as their dernier resort. They tell us, that if we cannot help them in their extremity, and that speedily, their enterprise must fail and their buildings be sacrificed. Other denominations are waiting for the opportunity of getting these buildings at a sacrifice, and thus, not only get our property, but gobble up our church members. Shall this be permitted? Will not our wealthy churches come to their rescue? If so, let them send their contributions to the Board, that they may be used equitably, and where they are most needed. This thing of *special contribution* is oftentimes a very unwise appropriation of means; as the very same church to which these special donations have been sent may have received an appropriation from the Board, thus receiving double the amount they needed, while others, more needy, have received nothing. While congregations send their annual collections to particular churches, they do not assist the Board to fulfil their engagements to needy churches, whose applications have been endorsed by Presbytery, and who are depending solely upon the fulfilment of our pledge, to enable them to pay their workmen. This has become so serious an evil, that the Board is obliged to enter its protest against it. While some churches have, by their appeals through the press, (in addition to the aid received from the Board,) been enabled not only to complete their buildings, but also to procure carpets, organs, bells, fences and horse-sheds, others have been left unplastered, and without pulpits or pews. This ought not so to be. "Let there be equality."

CONTRIBUTIONS IN AUGUST 1871—*Concluded from p. 316.*

SYNOD OF KENTUCKY.— <i>Pby of Ebenezer—</i>		18 00
Ashland ch	40 00	10 00
SYNOD OF LONG ISLAND.— <i>Pby of Brooklyn—</i>		
Brooklyn, Lafayette Ave ch	408 61	
Brooklyn, South ch, special	300 00	
Brooklyn, Throop Ave ch, special		18 00
<i>Pby of Long Island—Islip ch</i>		10 00
SYNOD OF MICHIGAN.— <i>Pby of Detroit—</i>		
Detroit 1st ch		34 88
Detroit 1st ch, special		160 00

Detroit, Westminster ch	33 49	Laurel Hill ch	23 00
Stoney Creek ch	16 50	Long Run ch	12 50
<i>Pby of Kalamazoo</i> —White Pigeon ch	5 50	McClellandtown ch	5 00
<i>Pby of Saginaw</i> —Wenona ch	7 00	McKeesport ch	15 32
SYNOD OF MINNESOTA.— <i>Pby of Mankato</i> —		Mt Pleasant ch	32 00
St Peter, Union ch	28 85	New Providence ch	20 00
<i>Pby of Winona</i> —Le Roy ch	3 25	Spring Hill Furnace ch	2 50
Owatonna ch	1 45	<i>Pby of Washington</i> —Mt Prospect ch	23 44
SYNOD OF MISSOURI.— <i>Pby of St Louis</i> —		Upper Buffalo ch	41 00
Kirkwood ch	30 00	<i>Pby of West Virginia</i> —Fairmont ch	17 00
St Louis 1st Ger ch	8 00	Grafton ch	5 00
SYNOD OF NEW JERSEY.— <i>Pby of Elizabeth</i> —		Hugh's River ch	8 38
Elizabeth 2d ch	97 79	Kingwood ch	8 63
Elizabeth, Westminster ch	102 00	SYNOD OF TOLEDO.— <i>Pby of Bellefontaine</i> —	
Elizabethport ch	19 00	Marselles ch	5 50
<i>Pby of Monmouth</i> —Manchester ch	5 00	<i>Pby of Lima</i> —Columbus Grove ch	4 65
Morristown 1st ch	88 12	Findlay 1st ch	74 83
Morristown 1st ch, special	178 25	McComb ch	4 90
<i>Pby of New Brunswick</i> —Lawrenceville ch	79 45	Rockport ch	2 00
New Brunswick 1st ch	35 55	<i>Pby of Maumee</i> —Hicksville ch	6 50
Stockton ch	14 84	Union ch	44 50
Trenton 2d ch	10 58	SYNOD OF UTICA.— <i>Pby of Binghamton</i> —	
Trenton 4th ch	167 00	Preble ch	4 50
<i>Pby of Newton</i> —Mansfield ch	50 00	Cazenovia ch	21 70
<i>Pby of West Jersey</i> —Camden 2d ch	28 00	Hannibal ch	10 00
Salem ch	55 00	Lysander ch	10 00
SYNOD OF NEW YORK.— <i>Pby of Hudson</i> —		<i>Pby of Utica</i> —New York Mills ch	100 00
Florida 1st ch	27 00	Oneida ch	39 00
SYNOD OF PHILADELPHIA.— <i>Pby of Chester</i> —		<i>Pby of St Lawrence</i> —Gouverneur 1st ch	27 05
Oxford ch	37 50	Oswegatchie 2d ch	10 00
Upper West Nottingham ch	32 00	SYNOD OF WESTERN NEW YORK.— <i>Pby of Buffalo</i> —	
<i>Pby of Lackawanna</i> —Barclay ch	9 35	Buffalo, Calvary ch	42 25
Abington ch	16 50	East Aurora ch	10 00
Gibson ch	9 80	<i>Pby of Genesee Valley</i> —Burns ch	2 00
Mehoopany ch	3 00	Canaseroga ch	3 00
Meshoppen ch	4 00	<i>Pby of Rochester</i> —Ogden ch	23 54
Susquehanna Depot 1st ch	22 60	Sparta 2d ch	8 00
<i>Pby of Lehigh</i> —Mahanoy City ch	28 61	Spring Water ch	5 00
Shenandoah ch	4 00	West Mendon ch	11 00
<i>Pby of Philadelphia, Central</i> —		SYNOD OF WISCONSIN.— <i>Pby of Chippewa</i> —	
Cohocksink ch	83 76	Hudson 1st ch, add'l	3 85
<i>Pby of Philadelphia, North</i> —		<i>Pby of Milwaukee</i> —	
Norristown 2d ch	6 55	Milwaukee, Immanuel ch	68 17
<i>Pby of Westminster</i> —Columbia ch	51 42	Ottawa 1st ch	2 60
SYNOD OF PITTSBURGH.— <i>Pby of Blairsville</i> —		MISCELLANEOUS.	
Beulah ch	28 00	J W Edwards, Marquette, Mich, special	500 00
Congruity ch	10 00	"H B S" and wife, Clearfield, Pa	4 00
Cross Roads ch	18 01	Rev J T Pollock, Monroeville, O	14 40
Ligonier ch	12 50	James P Stone, Irish Grove, Ill	5 60
Murraysville ch	15 02	R and S M Hawley, Putnamville, Ind	2 00
New Alexandria ch	68 15	"From Mary in Heaven"	100 00
New Alexandria Sab-sch	6 70	From a family in Camden 1st ch, N J	20 00
New Salem ch	25 55	Mrs J E DeKlyn, Irvington, N Y	5 00
Parnassus ch	15 00	J M Stiger, Plainfield, N J	6 00
Pleasant Grove ch	16 00	Miss Mary D McClellan, special	5 00
Unity ch	36 00	M Elliot, Memorial, Rochester Depot,	
<i>Pby of Pittsburgh</i> —Bellefield ch	15 52	Ohio, special	15 60
Forest Grove ch	14 00	Interest on mortgage	175 00
Hazelwood ch	12 78		
Hebron ch	7 36	<i>From the Memorial Fund.</i>	
Hopewell ch	3 69	For Normal ch, Ill	500 00
Mingo ch	59 50	For Delano ch, Min	500 00
Mt Olivet ch	4 72	For churches in the West	387 00
Mt Pisgah ch	10 00	Roger Thompson, Hopkinsville, Ky	1 00
Oakdale ch	6 75		
Pittsburgh 6th ch	32 90	Total for August,	\$9,111 69
Swiss Vale ch	24 09	NATHAN LANE, Treasurer.	
<i>Pby of Redstone</i> —Dunlap's Creek ch	18 00		
George's Creek ch	15 50		

DONATIONS TO THE BOARD OF CHURCH ERECTION, SEPTEMBER 1871.

SYNOD OF ALBANY.— <i>Pby of Troy</i> —		<i>Pby of Mahoning</i> —Leetonia ch	20 35
Troy, Oakwood Ave ch	9 20	Salem ch	23 25
SYNOD OF BALTIMORE.— <i>Pby of Washington City</i> —		<i>Pby of Steubenville</i> —Bloomfield ch	8 00
Washington 6th ch	30 00	Centre Unity ch	4 00
SYNOD OF CINCINNATI.— <i>Pby of Cincinnati</i> —		Cross Creek ch	8 00
Avondale ch	60 00	Kilgore ch	5 00
Cincinnati 5th ch	11 92	Two Ridge ch	19 46
Delhi ch	4 00	Wellsville ch	13 50
Loveland ch	29 70	SYNOD OF COLUMBUS.— <i>Pby of Wooster</i> —	
Springdale ch	26 00	Chester ch	2 38
<i>Pby of Dayton</i> —Dayton 3d ch	20 50	Congress ch	6 74
Middletown ch	9 42	Jackson ch	21 00
SYNOD OF CLEVELAND.— <i>Pby of Cleveland</i> —		Olivesburg ch	8 00
Willoughby ch	5 00	Wayne ch	12 00

<i>Pby of Zanesville</i> —Roseville ch	4 00	<i>Pby of Morris and Orange</i> —	
Uniontown ch	2 00	Orange 2d ch	183 50
Waterford ch	5 00	Whippany ch	10 00
SYNOD OF ERIE— <i>Pby of Allegheny</i> —		<i>Pby of West Jersey</i> —Bridgeton 2d ch	19 00
Allegheny 2d ch	33 76	Gold Spring ch	34 00
Bridgewater ch	21 60	SYNOD OF NEW YORK.— <i>Pby of Boston</i> —	
<i>Pby of Butler</i> —Amity ch	11 25	Newburyport 1st ch	25 00
Harrisville ch	15 00	<i>Pby of Hudson</i> —Monroe ch	10 00
Sunbury ch	10 00	Washingtonville 1st ch	19 00
<i>Pby of Clarion</i> —Callensburg ch	10 00	<i>Pby of New York</i> —N Y, Murray Hill ch	35 15
Concord ch	8 00	<i>Pby of West Chester</i> —Bedford ch	24 30
Leatherwood ch	8 00	SYNOD OF PACIFIC.— <i>Pby of Benicia</i> —	
Licking ch, add'l	10 00	Healdsburg ch	4 50
<i>Pby of Erie</i> —Titusville 1st ch	100 00	SYNOD OF PHILADELPHIA.—	
<i>Pby of Kittanning</i> —Clarksburg ch	8 21	<i>Pby of Philadelphia, North</i> —	
Ebenezer ch	17 62	Germantown, Market Square add'l	5 00
Worthington ch	13 00	Newtown ch	45 95
<i>Pby of Shenango</i> —Little Beaver ch	5 20	<i>Pby of West Westminster</i> —Bellevue ch	9 00
Mahonington ch	21 56	Cedar Grove ch	3 60
SYNOD OF HARRISBURG.— <i>Pby of Carlisle</i> —		SYNOD OF PITTSBURGH.— <i>Pby of Blairsville</i> —	
Burnt Cabins ch	5 00	Greensburg ch	22 77
Lower Path Valley ch	15 50	<i>Pby of Pittsburgh</i> —Canonsburg ch	16 00
<i>Pby of Huntingdon</i> —Alexandria ch	45 00	East Liberty ch	106 59
Lower Spruce Creek ch	15 66	Lebanon ch	33 85
Sinking Valley ch	21 18	Miller's Run ch	22 75
West Kishacoquillas ch	50 00	Raccoon ch	40 00
Williamsburg ch	18 00	Valley ch	12 00
<i>Pby of Northumberland</i> —		Wilkinsburg ch	38 85
Shamokin ch, Special	700 00	<i>Pby of Redstone</i> —Rehoboth ch	16 00
SYNOD OF ILLINOIS, CENTRAL.— <i>Pby of Bloomington</i> —		Tyrone ch	18 72
Danville ch	28 00	<i>Pby of Washington</i> —Claysville ch	65 50
Reading ch	3 15	Hookstown ch	7 35
<i>Pby of Schuyler</i> —Macomb ch	24 00	West Union ch	18 00
<i>Pby of Springfield</i> —Decatur 1st ch	46 94	SYNOD OF TENNESSEE.— <i>Pby of New Orleans</i> —	
SYNOD OF ILLINOIS, NORTH.— <i>Pby of Rock River</i> —		New Orleans, 2d German ch	9 00
Aledo 1st ch	5 00	SYNOD OF TOLEDO.— <i>Pby of Bellefontaine</i> —	
Centre ch	3 15	Bellefontaine 1st ch	10 00
SYNOD OF ILLINOIS, SOUTH.— <i>Pby of Alton</i> —		<i>Pby of Lima</i> —Van Wert 1st ch	3 50
Nokomis ch	6 10	<i>Pby of Maumee</i> —Delta ch	7 60
Rockwood ch	7 00	SYNOD OF UTICA.— <i>Pby of Binghamton</i> —	
<i>Pby of Mattoon</i> —Moawequa ch	4 10	Binghamton, North ch	9 40
West Okaw ch	13 00	<i>Pby of St Lawrence</i> —Cape Vincent ch	10 00
SYNOD OF INDIANA, NORTH.— <i>Pby of Logansport</i> —		Ox Bow ch	7 06
Michigan City ch	28 75	SYNOD OF WESTERN NEW YORK.— <i>Pby of Buffalo</i> —	
Mishawaka ch	17 00	South Wales ch	2 00
SYNOD OF INDIANA, SOUTH.— <i>Pby of Indianapolis</i> —		<i>Pby of Genesee</i> —Portageville ch	6 30
Indianapolis 3d ch	31 29	<i>Pby of Rochester</i> —Geneseo, Central ch	16 63
Mission 5th ch	9 00	Rochester ch, add'l	110 47
<i>Pby of New Albany</i> —Jefferson ch	2 00	SYNOD OF WISCONSIN.— <i>Pby of Milwaukee</i>	
Mt Lebanon ch	2 00	Jaynesville 1st ch	19 71
Pleasant Township ch	3 00	<i>Pby of Wisconsin River</i> —	
Rehoboth ch	2 00	Platteville, German ch	2 00
Sharon ch	2 40		
SYNOD OF IOWA, NORTH.— <i>Pby of Cedar Rapids</i> —			
Linn Grove ch	6 83		
<i>Pby of Dubuque</i> —Byron Centre ch	3 60		
Independence ch	11 25		
Liberty ch	2 00		
SYNOD OF IOWA, SOUTH.— <i>Pby of Des Moines</i> —			
Des Moines 1st ch	21 20		
Knoxville 1st ch	5 25		
<i>Pby of Iowa</i> —Salina ch	4 00		
<i>Pby of Iowa City</i> —Long Grove ch	5 00		
Red Oak ch	16 00		
Summit ch	9 00		
Walcott ch	6 50		
SYNOD OF KANSAS.— <i>Pby of Neosho</i> —			
Oswego ch	5 00		
Paola ch	3 65		
SYNOD OF KENTUCKY.— <i>Pby of Ebenezer</i> —			
Lexington 2d ch	347 60		
SYNOD OF LONG ISLAND.— <i>Pby of Nassau</i> —			
Huntington 1st ch	45 75		
SYNOD OF MINNESOTA.— <i>Pby of Mankato</i> —			
South Bend ch	1 50		
<i>Pby of St Paul</i> —			
Red Wing Sab-sch, Special	3 28		
<i>Pby of Winona</i> —Lanesboro ch	4 00		
Rochester 1st ch	8 31		
SYNOD OF MISSOURI.— <i>Pby of Osage</i> —			
Kansas City 1st ch	8 10		
<i>Pby of Palmyra</i> —Brookfield ch	4 00		
<i>Pby of Potosi</i> —Mine La Motte 1st ch	16 05		
<i>Pby of St Louis</i> —Bethlehem German ch	4 00		
SYNOD OF NEW JERSEY.— <i>Pby of Monmouth</i> —			
Tom's River ch	12 50		
Tuckerton ch	7 50		

SPECIAL CONTRIBUTIONS.

SYNOD OF BALTIMORE.— <i>Pby of New Castle</i> —	
White Clay Creek and Head of Christiana chs	54 00
SYNOD OF ILLINOIS, NORTH.— <i>Pby of Ottawa</i> —	
Ottawa ch	30 00
SYNOD OF IOWA, SOUTH.— <i>Pby of Iowa</i> —	
Mt Pleasant 1st ch	45 16
SYNOD OF NEW YORK.— <i>Pby of North River</i> —	
Amenia ch	30 00
SYNOD OF UTICA.— <i>Pby of Utica</i> —	
Camden 1st ch	25 00

MISCELLANEOUS.

Interest on Mortgages	2569 00
F B Hubbell, Philadelphia, Pa	7 00
Rev C D Roberts, Elko, Nevada	4 00
Rev W H Lyle, Mossy Creek, Tenn	5 00
D H McAlpin, N. Y. City	200 00
"W," Glade Run ch, Pa	12 00
"L"	2 50
Rev A L Payson, Iowa, Memorial	5 00

From the Memorial Fund.

From the Memorial Fund	1,423 00
Shamokin ch, Pa, Special, Memorial	700 00
From Sale of Los Angeles ch, Cal	100 00

Total for September \$8,599 62

NATHAN LANE, Treasurer.

RELIEF FUND FOR DISABLED MINISTERS,
AND THE WIDOWS AND ORPHANS OF DECEASED MINISTERS.

REV. GEORGE HALE, D.D., *Secretary.*

REV. CHARLES BROWN, *Treasurer.*

OFFICE, 1334 Chestnut Street, Philadelphia, Pa.

PART OF AN ADDRESS BEFORE THE LATE GENERAL ASSEMBLY.

BY REV. GEORGE HALE, D.D., SECRETARY.

(Continued from page 318.)

There has been an idea circulated through the churches, that these individuals—disabled ministers and the widows of ministers—are objects of charity, with special emphasis upon that word *charity*, as if it were a degradation. We look to you, brethren in the ministry; we look to you, the elders of the churches, to refute this error—it is in your power to make public opinion right on this subject. The church, at best, only gives the minister his *due*, and often does not half pay him. An unpaid ministry is no part of the Divine plan, neither is a half-paid ministry—much less is it a part of the Divine arrangement, that when ministers have done their work, they should be sent out to starve and die, like the old horse on the open common.

It is my earnest desire, brethren, that you would take up these points and spread them before your people. Two or three ministers of the gospel have said to me: "It is a delicate matter for us to speak on this subject to our people." Aye, my brethren; do you say that it is a delicate matter for you to bring forward the cause of Foreign Missions before your people, and ask them to contribute, to send and support ministers in the foreign field? Are you timid, are you ashamed, are you afraid to do that; are you timid in asking your people to contribute to the Board of Home Missions, to pay for the food and clothing of the noble-hearted men who go out on our frontier? No; you never are. Well, I ask you, what is there to make you either timid, backward, ashamed, or afraid to ask your brothers and sisters of the Church to contribute of their substance to pay the Church's debt to those noble men who have worn themselves out in the service of Christ? to contribute of their substance to supply the wants of these weeping widows and these orphans who are crying for bread? No! Away with any such excuse as this! Come, brethren, put yourselves in possession of this great question, so that you can say, as Paul did when he bade farewell to the Church of Ephesus, "I have not shunned to declare all the counsel of God."

Many a young man has paused before committing himself to the work of the ministry, when he has seen that the lot of some who have gone before him was extreme poverty, if not starvation. Is it reasonable in the church to fail in making ample provision for the wants of those who consecrate themselves, their talents and property too, that they may do the church's, not their work only, but the *church's* work. The Saviour's command "Go," is addressed to the whole church, and missionaries and ministers are only agents doing the church's work. There is a *quasi* contract between the church and her servants, that if they will take her place, and do this part of her work—preaching the everlasting gospel—that she will see to it that, sick or well, old or young, living or dying, they shall be under the church's care.

The bearing of this whole scheme is widely extended. Here, a young man with a little family gathering round him, writes to me: "Can my mother—my widowed mother—receive anything from your fund? Unless she can, I must resign my pastoral charge. I must leave this work in which I was so successful, here out on the frontier, and devote my attention to secular employment, to support her family as well as my own, for her support devolves upon me." I wrote back to him: "Sir, by no means intermit that work; go on preaching the everlasting gospel in the name of Jesus Christ. We will take care of your mother as long as she lives, and you may set your mind at rest on that question." This is not the only case. I give it to you as a representative one. Here is a young man of seventeen, who,

by the baptism of the Holy Ghost, received the spirit of consecration. He felt that if the way were open he would be glad to enter the sacred ministry; but he was the only son of his mother, and she a penniless widow. They talked over the matter. "My son, how can I give you up? you are my only support. If you devote your time now to preparing for the ministry, and enter the ministry, what is to become of me?" There was an answer to that question speedily found, and that was in an application to our Fund for a semi-annual remittance to support that widow of a minister. We need to go on and take care of that widow, and let that promising young man of talent enter the ministry and do the Lord's work. I could point you to a widow who is known to be relying upon what she receives from our Fund mainly, for the support of herself and her two boys. One of them is a member of the church, preparing for the sacred office, and she is their teacher in the Greek and Latin languages. I would rather have that widowed mother to be the teacher of those two boys to fit them for the service of the church, than any of the well-trained professors upon the best completed foundation in any of our institutions. And so I could tell you of another family of six; they are the widow and five children—the oldest fourteen and the youngest ten months. Thanks to this Fund, she is able to keep her children around her in their early years. I could point you to another widow with seven children, one of whose sons has been carried forward, until he is now a member of one of our colleges. Let these widows be sustained. Let them train their families, these children of the covenant, and, as I trust, heirs of eternal life, for the service of the church and of their God. I might occupy your time in reading letters which illustrate the effect which these gifts have on those who receive them. I could tell you of the load of sorrow which has been lifted from many a heart. I could tell you of the tears that have been wiped away. I could tell you of the cheerfulness which has been made to visit many a dwelling, even though these remittances may be, in the estimation of some, comparatively small. Brethren, let this work go on. Fill our treasury. We thank God for its remarkable success during the current year. From the first day of October our receipts have kept steadily in advance of our expenditures. I say, let this work go on. O my brethren, if all the churches were animated with the spirit of a brother out West, who sent us seventy-five cents, our treasury would be continually overflowing.

I commend this work to you, brethren of the ministry, to you, brethren of the eldership. Be pleased to see to it. Brethren of the Presbyteries, you should have an efficient, discriminating, and a working-committee in every one of your Presbyteries, who will see to it that every member in every vacant church, as well as in every church that has a pastor, is reached, and for this and every other object of the church. See to it that your committee searches out every person who is entitled to aid from this Board. We cannot do it except through your agency. Then pour in your contributions. You will find that God's word is true: "He that watereth shall be watered also himself." If we take care of the interests of Christ's ministers, and in the interest of His kingdom, He will take care of us.

CONTRIBUTIONS IN SEPTEMBER 1871.

SYNOD OF ALBANY.—Pby of Albany—		SYNOD OF CLEVELAND.—Pby of St Clairsville—	
Greenbush ch	\$13 00	Roekhill ch	7 16
Mariaville ch	7 00	Cadiz ch	28 75
<i>Pby of Columbia—Catskill ch</i>	93 56	<i>Pby of Steubenville—Beech Spring ch</i>	20 20
<i>Pby of Troy—Troy, Woodside ch</i>	10 00	Bloomfield ch	6 50
Troy, Oakwood Ave ch	12 03	Centre Unity ch	4 00
SYNOD OF BALTIMORE.—Pby of Baltimore—		Pleasant Hill ch	12 10
Piney Creek ch	10 20	New Hagerstown ch	16 00
Emmitsburg ch	19 36	Cross Cre-k ch	8 00
<i>Pby of New Castle—Green Hill ch</i>	20 82	SYNOD OF COLUMBUS.—Pby of Columbus—	
Delaware City ch	15 35	Columbus 1st ch	15 00
SYNOD OF CINCINNATI.—Pby of Chillicothe—		Central College ch	3 00
North Fork ch	11 72	<i>Pby of Marion—Little Mill Creek ch</i>	8 25
Pisgah ch	6 60	York ch	7 00
Washington ch	14 00	Milford Centre ch	3 50
Marshall ch	6 00	Marysville ch	6 50
<i>Pby of Cincinnati—Lebanon 1st ch</i>	27 00	<i>Pby of Wooster—West Salem ch</i>	4 00
Somerset ch	5 00	Shelby ch	10 50
Lane Seminary ch	86 75	Olivesburg ch	7 00
<i>Pby of Dayton—Monroe ch</i>	12 00	Ashland 1st ch	24 09
Clifton ch	38 40	Shreve ch	8 10
<i>Pby of Portsmouth—Manchester ch</i>	10 00	Havesville ch	7 75
Gallipolis 1st ch	14 10	McKay ch	8 50
Red Oak ch	10 25	Wooster ch	40 00

<i>Pby of Zanesville</i> —Pataškala ch	10 00	Lexington ch	11 50
P Hill and Norwich chs	10 00	<i>Pby of Fort Wayne</i> —La Grange ch	6 60
Jersey ch	14 50	Fort Wayne 2d ch	16 00
Rural Dale ch	3 65	<i>Pby of Muncie</i> —Union City ch	10 00
Putnam ch	51 00	Shiloh ch	3 10
SYNOD OF ERIE.— <i>Pby of Allegheny</i> —		Perryburg ch	2 60
Bakerstown ch	18 78	Tipton ch	4 15
Leetsdale ch	47 55	Hartford ch	2 03
Sewickly ch	65 00	SYNOD OF INDIANA, SOUTH.— <i>Pby of Indianapolis</i> —	
<i>Pby of Butler</i> —Portersville ch	4 10	Edinburgh ch	10 00
<i>Pby of Clarion</i> —Concord ch	10 00	Union 1st ch	6 80
Calsenburg ch	7 50	Southport ch	6 33
New Rehoboth ch	9 05	Hopewell ch	22 00
Clarion ch	14 53	New Pisgah ch	5 40
Licking ch	14 00	Bethany ch	11 00
Leatherwood ch	18 25	Bainbridge ch	5 25
<i>Pby of Erie</i> —Greenville ch	63 00	Acton ch	5 00
Corry ch	16 50	<i>Pby of New Albany</i> —Hanover ch	8 00
Harbor Creek ch	9 61	Petersburg ch	5 00
<i>Pby of Shenango</i> —Clarksville ch	9 80	<i>Pby of Vincennes</i> —Washington ch	10 00
Neshannock ch	64 00	Mt Vernon ch	13 55
Little Beaver ch	7 60	SYNOD OF IOWA, NORTH.— <i>Pby of Cedar Rapids</i> —	
SYNOD OF GENEVA.— <i>Pby of Chemung</i> —		Bethel ch	3 03
Burdett ch	10 50	Anamosa ch	2 40
<i>Pby of Geneva</i> —Newfield ch	5 00	<i>Pby of Dubuque</i> —Hopkinton ch	6 00
<i>Pby of Steuben</i> —Canisteo ch	3 00	Frankville ch	7 00
Bath ch	18 50	<i>Pby of Waterloo</i> —Albion ch	5 00
Arkport ch	5 00	Waverly ch	5 00
SYNOD OF HARRISBURG.— <i>Pby of Huntingdon</i> —		SYNOD OF IOWA, SOUTH.— <i>Pby of Cedar Rapids</i> —	
Pine Grove ch	7 80	Cedar Rapids 2d ch	12 65
Middle Tuscarora ch	11 50	<i>Pby of Des Moines</i> —Des Moines 1st ch	21 25
Spruce Creek ch	165 21	Chariton ch	11 75
Philipsburg ch	6 55	Centreville 1st ch	8 00
Keyiertown ch	3 03	<i>Pby of Iowa</i> —Fairfield ch	10 47
Bradford ch	2 65	Libertyville ch	1 50
Logan's Valley ch	15 00	<i>Pby of Iowa City</i> —Clarence ch	5 00
Snade Gap ch	4 55	Washington ch	24 00
Sinking Valley ch	25 01	Blue Grass ch	3 00
Upper Tuscarora ch	21 00	Hermon ch	3 00
Williamsburg ch	20 00	Fairview ch	4 50
<i>Pby of Northumberland</i> —Mahoning ch	37 50	SYNOD OF KENTUCKY.— <i>Pby of Ebenezer</i> —	
Williamsport 2d ch	59 35	Burlington ch	20 00
Dauphin ch	21 50	<i>Pby of Louisville</i> —Bowling Green 2d ch	5 00
Shamokintown ch	3 53	SYNOD OF LONG ISLAND.— <i>Pby of Brooklyn</i> —	
Shamokintown Sab-sch	3 47	Rev P J H Myers	5 00
New Berlin ch	11 50	SYNOD OF MICHIGAN.— <i>Pby of Detroit</i> —	
<i>Pby of Wellsboro</i> —Wellsboro ch	8 00	Detroit, Jefferson Ave ch	114 65
SYNOD OF ILLINOIS CENTRAL.— <i>Pby of Bloomington</i> —		Wyandotte 1st ch	3 03
Chenoa ch	6 65	Mrs E Bull of Wing Lake ch	5 00
Tolono ch	11 20	<i>Pby of Grand Rapids</i> —Westminster ch	11 93
Champaign City ch	51 00	Spring Lake ch	5 53
Champaign City Sab-sch	13 00	<i>Pby of Kalamazoo</i> —	
<i>Pby of Peoria</i> —Atlanta ch	4 00	Three Rivers ch, per Dr Schenck	10 00
Mansfield ch	1 50	<i>Pby of Saginaw</i> —Tawas City ch	5 35
<i>Pby of Schuyler</i> —Bardolph ch	5 00	East Tawas ch	1 40
Bushnell ch	7 00	Midland City ch	3 00
Camp Creek ch	12 00	SYNOD OF MINNESOTA.— <i>Pby of Mankato</i> —	
Ebenezer ch	10 00	Redwood Falls and Beaver Falls ch	6 00
Liberty ch	7 00	<i>Pby of St Paul</i> —Dundas ch	3 85
<i>Pby of Springfield</i> —Irish Grove ch	9 00	Forest ch	1 15
SYNOD OF ILLINOIS, NORTH.— <i>Pby of Freeport</i> —		Farmington ch	5 00
Freeport 2d ch	11 40	<i>Pby of Winona</i> —Richland Prairie ch	5 30
Middle Creek ch	7 00	Lake City ch	10 00
Winnebago 1st ch	6 05	SYNOD OF MISSOURI.— <i>Pby of Osage</i> —	
<i>Pby of Ottawa</i> —Ottawa 1st ch	12 65	Kansas City 1st ch	8 15
Farm Ridge ch	7 71	<i>Pby of Platte</i> —Chillicothe ch	20 00
<i>Pby of Rock River</i> —Milan ch	9 00	SYNOD OF NEW JERSEY.— <i>Pby of Monmouth</i> —	
Coal Valley ch	4 00	Mount Holly ch	78 57
Centre ch	3 15	Red Bank ch	34 00
Edgington ch	7 40	Hightstown ch	20 00
Pleasant Ridge ch	3 60	<i>Pby of Morris and Orange</i> —Chatham ch	52 00
Princeton 1st ch	30 30	German Valley ch	18 19
Princeton Sab-sch	4 03	<i>Pby of New Brunswick</i> —Trenton 1st ch	150 00
SYNOD OF ILLINOIS, SOUTH.— <i>Pby of Alton</i> —		<i>Pby of Newton</i> —Deckertown ch	22 70
Chester ch	6 00	Harmony ch	16 45
Pleasant Ridge ch	4 00	<i>Pby of West Jersey</i> —Bridgeton 1st ch	130 00
Butler ch	13 00	Glassboro ch	2 75
Virden ch	45 50	Vineland ch, Rev J O Wells	20 00
<i>Pby of Cairo</i> —Flora ch	10 00	SYNOD OF NEW YORK.— <i>Pby of Hudson</i> —	
Richview ch	10 50	Hamptonburgh ch	43 81
Centralia ch	6 00	<i>Pby of North River</i> —Kingston ch	5 00
Enfield ch	5 00	Freedom Plains ch	15 00
Sharon ch	3 00	Bethlehem ch	27 55
<i>Pby of Mattoon</i> —Neoga ch	4 70	Rondout ch	80 00
Mattoon 2d ch	5 00	<i>Pby of Westchester</i> —	
Rev W B Faris and wife	4 90	Thompsonville 1st ch	20 00
SYNOD OF INDIANA, NORTH.— <i>Pby of Crawfordsville</i> —		Mt Kisco ch	13 90
Oxford ch	2 05	Yorktown ch	22 00
Crawfordsville 1st ch	10 00	Bridgeport ch	75 00

SYNOD OF PACIFIC.— <i>Pby of Sacramento</i> —		Iowa, Council Bluffs 1st ch	19 85
Rev C D Roberts	2 00	Ill, Manteno ch	13 85
SYNOD OF PHILADELPHIA.— <i>Pby of Chester</i> —		N Y, Penn Yan ch	53 70
Downingtwn Central ch	17 49	Ohio, Ripley ch	11 75
Upper Octorara ch	31 71	Iowa, Vinton 2d ch	11 32
Oxford ch	72 62	Minn, St Paul. Central ch	21 67
Waynesburg ch	23 37	N Y, Johnstown ch	39 80
<i>Pby of Lackawanna</i> —Wilkesbarre ch	91 00	Ohio, Xenia 1st ch	43 55
Troy ch	32 06	N Y, Jasper 1st ch	8 00
<i>Pby of Lehigh</i> —Easton 1st ch	80 00	Anonymous	5 00
Catasauqua 1st ch	18 51	Ind, Bloomington, Walnut St ch	26 65
<i>Pby of Philadelphia</i> —		Ill, Mattoon 1st ch	2 40
"S S," per Rev James Boggs	15 00	Ohio, Chillicothe, Union ch	6 00
<i>Pby of Philadelphia, Central</i> —		Cal, Napa City ch	31 00
Kensington ch	68 50	N J, Elizabeth 2d ch	73 32
Philadelphia, Fifteenth St ch	19 00	N Y, Ripley 2d ch	12 05
Woodland ch	71 76	N Y, Ausable Forks ch	10 09
<i>Pby of Philadelphia, North</i> —		Ind, Indianapolis 3d ch	54 78
Germantown 1st ch	300 00	N Y, Waterville 1st ch	24 20
Germantown, Market Square ch	35 00	N J, Clayton, Pisleville ch	27 50
Port Kennedy ch	10 68	N Y, Syracuse, Park ch	35 00
Norristown 2d ch	12 35	N Y, Albion 1st ch	15 60
Solebury ch	14 09	N Y, Saratoga Sub-sch, 2d ch	32 77
Abington ch	24 00	Mich, Monroe 1st ch	15 00
Newtown ch	43 06	Pa, Tidoute ch	25 00
<i>Pby of Westminster</i> —		Ill, Fulton ch	6 75
Cedar Grove ch and Sab-sch	10 00	Ill, Woodstock ch	4 00
Bellevue ch	22 52	Ohio, Toledo 1st ch	11 18
SYNOD OF PITTSBURGH.— <i>Pby of Blairsville</i> —		N Y, Brownville ch	4 95
New Salem ch	20 11	N Y, Dexter ch	4 25
Unity ch	32 50	Ill, Galesburg ch	37 92
Beulah ch	36 75	Pa, Harrisburg Seventh St ch	29 00
Greensburg ch	30 92	Ohio, Kingston, Mt Pleasant ch	8 00
Irwin's Station ch	7 67	Ind, Muncie ch	11 00
Congruity ch	10 45	Kansas, Ottawa, 1st ch	7 40
Cross Roads ch	22 18	Kansas, Highland ch	7 00
<i>Pby of Pittsburgh</i> —Swissvale ch	40 00	Interest on Permanent Fund	344 08
Hazlewood ch	13 63	Col, Denver 1st ch	11 60
<i>Pby of Washington</i> —		Ill, Galena 1st ch	9 10
Forks of Wheeling ch	30 00	N Y, Clarkson ch	10 00
West Liberty ch	8 76	Ill, Danville ch	63 50
Cross Roads ch	6 00	Ohio, Granville ch	12 00
Lower Ten Mile ch	15 00	Ohio, Blendon ch	6 00
Hookstown ch	6 50	Pa, Birmingham ch	43 77
<i>Pby of West Virginia</i> —Hugh's River ch	4 25	Pa, Bib, Manor ch	15 40
SYNOD OF TOLEDO.— <i>Pby of Bellefontaine</i> —		N J, Elizabethport ch	20 09
Huntsville ch	5 00	Mrs H A Teachant	3 43
<i>Pby of Lima</i> —sidney 1st ch	17 15	Ohio, Norwalk 1st ch	25 00
Ottawa ch	3 00	N Y, Hannibal ch	10 00
Wapakoneta ch	4 00	Iowa, Birmingham ch	10 35
<i>Pby of Maumee</i> —Bethesda ch	8 00	Ky, Ashland ch	43 85
SYNOD OF UTAH.— <i>Pby of St Lawrence</i> —		Ind, Princeton 1st ch	10 00
Canton ch	20 00	Ohio, Rockport ch	2 10
Oswegatchie 2d ch	11 00	Ohio, Columbus Grove ch	4 00
Waddington ch	9 30	Pa, Lower Spruce Creek ch	23 73
SYNOD OF WESTERN NEW YORK.— <i>Pby of Buffalo</i> —		Ill, Aurora 1st ch	6 13
Buffalo, Breckinridge St ch	14 00	Ill, Bethel ch	9 05
Buffalo, Calvary ch	100 00	Mich, Lansing 2d ch	12 40
West Aurora ch	10 00	Ohio, Osborn ch	5 46
<i>Pby of Genesee</i> —Portageville ch	4 42	Ohio, Bath ch	5 12
Perry ch	7 90	Ill, Chnton ch	26 10
Wyoming ch	18 75	Ill, Young America 1st ch	13 50
Batavia ch	52 76	Tenn, Kingston ch	6 00
Mrs Carrie E MacCarthy	5 00	N Y, Theresa ch	5 00
<i>Pby of Niagara</i> —Medina 1st ch	6 40	N Y, Plessis ch	5 00
<i>Pby of Rochester</i> —Brighton 1st ch	17 00	Minn, South Bend ch	3 40
Westminster ch	18 15	Ind, Vevay ch	3 70
SYNOD OF WISCONSIN.— <i>Pby of Chippewa</i> —		Minn, St Peter. Union ch	26 00
Chippewa Falls ch	4 50	N Y, Owego 1st ch	60 82
Hixton ch	3 00	N Y, New York City, Mrs Alexander Cle-	
<i>Pby of Milwaukee</i> —Dalasfield ch	5 00	ments	50 00
<i>Pby of Winnebago</i> —Weyauwega ch	5 00	Ind, Alquina, A Chapman	5 00
De Pere ch	8 00	Minn, Albert Lea ch	9 00
<i>Pby of Wisconsin River</i> —		N Y, Amenia 1st ch	10 00
Platteville Ger ch	2 00	Cal, Brooklyn ch	12 00
<i>The following omitted to mention Presbyteries or Synods.</i>		Ill, Alton 1st ch	38 60
N Y, Irvington, Mrs J E DeKlyn	5 00	Ind, Indianapolis 1st ch, Memorial Fund	170 93
"D M H"	10 00	N J, Stockton 1st ch	24 93
N Y, Attica ch	12 67	Ind, Indianapolis 2d ch	52 71
Md, New Windsor ch	5 19	N J, Roselle 1st ch	20 00
Ind, Greenwood ch	7 00	Ohio, Bucyrus 1st ch	24 61
Ohio, Mt Blanchard ch	2 50	Ill, North Henderson 1st ch	27 73
Ohio, Forest ch	3 00	N J, Bordentown 1st ch	9 00
N Y, from the estate of the late Rev D C Hopkins	50 00	Ohio, Milfordton, Rev John Pitkin	1 00
Ill, Malden ch	5 90		
		Total receipts in September,	\$7,186 73
		CHARLES BROWN, Treasurer.	
		Office, 1334 Chestnut Street, Phila.	

GENERAL ASSEMBLY'S COMMITTEE ON FREEDMEN.

Rev. A. C. McCLELLAND, *Cor. Secretary*, Box 544, Pittsburgh, Pa.

REV. JAS. ALLISON, D.D., *Treasurer*, Lock B6x 43, Pittsburgh, Pa.

WM. MAIN, Esq., *Receiving Agent*, 907 Arch street, Philadelphia.

SUCCESS.

The Minutes of the General Assembly for 1871 report 4616 churches, and 27,770 members added on examination during the year. The Presbyterian Committee of Missions for Freedmen reports for the same period 97 churches, and 1007 added on examination. Subtract the number of Freedmen's churches from the whole number reported, and the number added on examination to these, from the whole number reported as thus added, and the figures will show that while the number added on examination to all other churches under care of our General Assembly, makes an average to each of only five and a fraction, the number so added to her churches among the Freedmen, makes an average to each of ten and a fraction; showing a success, in this regard, nearly one-half larger, granted to her laborers among these poor and lowly, than that given in all her other fields combined.

"COME OVER AND HELP US."

A colored missionary in North Carolina writes thus:

"The burden of this work rests on me with such a heavy weight that I cannot rest. * * * It is a sad and painful sight to see so much want for schools and churches, while I cannot offer to those so anxious for them one word of encouragement. To-day I received a pressing message from some colored people, Presbyterians, in D—, Virginia. This last message from D— was delivered to me by the Methodist minister of that place, who offers from his people to pay half of my fare from G— to D—. I have since June received three of these messages, and from H— messages until I have ceased to count them. During the month of July I received from R— two of such invitations, one from F—, and one from H—, N. C. I don't pretend to tell you of the places needing schools, teachers, and preachers, in the three counties of my missionary work. Sometimes when the people come to ask me if I can do anything to place the church and school house among them, I fear I give short and unkind answers to their kind and earnest entreaties. But what must I do? I can't fill *more* points, and unless help comes, I must drop some places I already hold. The people demand more preaching, and unless they get it, they will leave our church for others where preaching can be had every Sabbath. This is particularly the case in the larger towns. I have told the people to do all they can to sustain the gospel, and this will encourage the Committee to send them help."

SOWING AND REAPING.

A white missionary writes:

"C—, S. C., Sept. 4th, 1871.

"The hot days of August are over, and we begin to live again with some measure of comfort. During all the month nearly, the thermometer has ranged from ninety degrees to one hundred and five degrees in the shade. But our work has not stood still during the heated term. We have all been engaged actively in our work, and the Lord has greatly prospered it. Special meetings have been

held at B—— and at R—— H——, and in them all, including the one held just at the close of July at O——, about one hundred have seemed anxiously seeking salvation. At O—— and B——, the special interest was on the Sabbath, when we continued our meeting for over five hours, taking but a short recess between the services. At B—— nearly a hundred remained to be conversed with and prayed for, though only between thirty or forty seemed deeply interested. The meetings were all conducted with perfect stillness, and only the Spirit of the Lord could have awakened so deep an interest in a people like them, in connection with the gravity and quietness of our Presbyterian services."

From the same:

"Sept. 30th, 1871.

"We have all worked diligently this month, and many blessings I have attended our labors. At R—— H——, and B——, we have had communion seasons, receiving at B—— eighteen members, and at R—— H—— twenty-seven. * * * Sabbath before last I was at B—— B——. Some four hundred or more were present, and sixty presented themselves as seekers of salvation. * * * The work is more prosperous in this field than ever before. There have been about one hundred and sixty inquirers in all within the past two months."

"THEIR DEEP POVERTY ABOUNDED UNTO THE RICHES OF THEIR LIBERALITY."

A colored missionary writes:

"At a congregational meeting on Edisto Island, South Carolina, on behalf of the exigencies of the congregation for a lot and commodious building, the members resolved to do all they can to have the church built this fall. The male members tax themselves, some six dollars, some eight dollars, some ten dollars, and so on; the females from two dollars and fifty cents to five dollars, six dollars, and seven dollars. You see then, brethren, we are trying to do all we can, by putting our imbecility in pecuniary efficacy before our friends at the North, that they may come to our rescue."

DONATIONS AT PITTSBURGH FOR COMMITTEE ON FREEDMEN IN SEPTEMBER, 1871.

Brunswick ch, Presby of Troy	\$5 00	Buffalo ch, Presby of St Clairsville	7 25
Waterford ch, Presby of Troy	21 81	Canistota ch, Presby of Steuben	3 00
St Luke's ch, Presby of Union	5 50	Neshonoc ch, Presby of Chippewa	6 10
Mission Sab-sch, Presby of Yadkin	1 50	Long Island ch, Presby of Pittsburgh	5 00
Walnut Street ch, Presby of Louisville	19 70	Shady Side Sab-sch, Presby of Pittsburgh	100 00
Roger Thompson, Presby of Louisville	1 00	First ch Mattoon, Presby of Mattoon	2 50
Memorial Fund for Scotia Seminary	5 00	Aurora ch, Presby of Cayuga	28 80
Memorial Fund for schools among Freedmen	122 00	Rev John Pitkin, Milfordton, O, Presby of Zanesville	10 00
Memorial Fund for endowment of schools	59 00	Fayetteville ch, Presby of Syracuse	35 00
Samuel Merchant, Ex of estate of J S Wilkin, late of Cross Creek ch, Pres of Washington	49 70	Sinking Valley and Spring Creek ch, Presby of Huntington	36 00
First ch Middletown, Presby of Hudson	20 00	Westfield ch, Presby of Elizabeth	26 69
First ch Princeton, New Brunswick	17 28	Memorial ch, Presby of Cleveland	6 10
Ewing ch, Presby of New Brunswick	25 00	Berlin ch, Presby of Marion	10 00
Mrs "E T M," Philadelphia, Pa	10 00	Bridgeton 1st ch, Presby of West Jersey, Memorial	34 00
Family in 1st ch Camden, N J, Presby of West Jersey	20 00	Rev R W Marquis, Keene, Ohio	16 00
Wellsville ch, Presby of Steubenville	11 00		\$1,292 83
M W Cogswell, Elyria ch, Presby of Cleveland	5 00	JAMES ALLISON, Treasurer,	
Baraboo ch, Presby of Wisconsin River	5 00	Lock Box 43, Pittsburgh, Pa.	
Lodi Sab-sch, Presby of Wisconsin River	1 50		
Clarence ch, Presby of Iowa City	5 00		
Croton Falls ch, Presby of West Chester	6 00		
Port Chester ch, Presby of West Chester	13 00		
J T Wilson, New York, for support of Professors and Teachers at Charlotte, N C	500 00		
Flora ch, Presby of Cairo	5 00		
West Hampton ch, Presby of Long Island	8 00		
High Street ch, Presby of Newark	35 50		
Central ch, Presby of Newark	74 00		
Milwaukee ch, Presby of Milwaukee	15 00		

Rev. S. Mattoon, D.D., Pres., acknowledges receipts for BIDDLE MEMORIAL INSTITUTE, as follows, from

Judge O M Dorman, Norfolk, Va 50; Miss R Gould 25; Miss Georgina Gould 25; A lady in 1st Presby ch, Saratoga, N Y 50; Sab-sch in same ch 50; Albert Whiting, sisters and brothers 100

\$300 00

SUSTENTATION COMMITTEE.

Rev. M. W. JACOBUS, D.D., *Secretary.*

ALLEGHENY, Oct 3d, 1871.

The Sustentation Scheme is *new*, and though so cordially and unanimously adopted and enjoined by the General Assembly, the churches are naturally slow to understand its provisions and claims. The working is admirable in bringing Stated Supplies to become Pastors, and in stimulating churches to increase their quota of salary as a condition of aid, systematizing the beneficence of the people, holding up a *minimum of contribution* for the membership, which operates as an incentive to many churches who fall far behind this quota, and thus every way serving to make more stable and fruitful to the relations of minister and people.

Money is urgently needed to carry forward the scheme. The only salary paid is a small salary of a clerk, so that there can be no objection to the cost of machinery. The struggling ministers and churches will receive the funds contributed. Some are already transferred to us from the Home Mission Board, and the aim is to relieve that Board so far as the churches will furnish the funds. Applications will increase after the meetings of the Presbyteries; and though each of these is carefully searched into, the prompt and liberal coöperation of the churches is necessary. Ruling Elders in some of the Presbyteries are interesting themselves in the work. Many pastors, in answer to our circular of last winter, agreed to secure an amount equal to at least *one-twentieth* of their salary in order to promote this cause. These remittances would much further the great object now at the outstart. The following *circular* has been addressed to the Presbyteries.

To the Presbytery of ————

THE SUSTENTATION COMMITTEE of the GENERAL ASSEMBLY beg leave respectfully to call the attention of the Presbyteries in whose bounds there are churches seeking aid under this scheme, to Sec. IX. of the scheme, as adopted by the General Assembly, to wit:

(IX.) That each Presbytery shall appoint one efficient member whose duty it shall be to examine every application for aid under this scheme, and to report to Presbytery full information as to the prospects of the church for usefulness and growth, and as to the possibility of consolidation, or association, with a neighboring church, and as to the amount of self-help, with other conditions entitling it to aid under this scheme. Also, to receive moneys from the churches of the Presbytery, and to remit monthly to the Central Sustentation Committee.

1. The careful inquiry into each case is required.
2. The consolidation of weak churches, or association with a neighboring church under one Pastorate, is urged as a great necessity for economizing the funds of the Church.
3. The duty of Presbytery to require of the churches the fullest amount of self-help, as a condition of aid, is emphasized.

See also Sec. IV. as to delinquent churches.

“ Sec. VI. as to systematic giving to this, and other Boards.

“ Sec. VIII. as to report of salaries.

RECEIPTS IN JULY, AUGUST, AND SEPTEMBER, 1871.

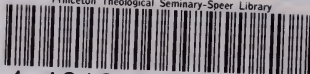
Great Valley ch	\$25 00	Memorial ch, Cleveland	4 00
Central ch, Pittsburgh, W W Patrick, Esq	500 00	First ch Paola, Kansas	25 00
First Presby ch Bloomfield, N J	305 00	Presby ch Carmi, Ill	16 15
Dr Hall's ch, N Y, William Walker, Esq	600 00	First ch Brookfield, Mo	27 00
Dr Hall's ch, N Y, William Walker, Esq	600 00	Chs Windham Centre	10 00
First Presby ch Harrisburgh	50 00	Memorial Committee	165 00
Mr McCutchan, Ohio	18 37	Presby ch Stanhope, N J	35 00
Presby ch Dalton, Ohio	35 00	Presby ch Van Wert, Lima Presby, Ohio	5 50
Central ch, Pittsburgh, add'l	5 00	Presby ch Oregon, Wisconsin	30 00
Memorial Committee	497 75	Presby ch Smithfield, Ohio	30 00
First Presby ch Kittanning, Pa	100 00		
			\$2,583 27



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